BUILDERS OF THE CHURCH

AND

PRAYER BOOK

LESSONS FOR SCHOLARS BETWEEN THE AGES OF ELEVEN AND FOURTEEN YEARS

M. L. M. ROWTON

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THE BUILDERS OF THE CHURCH AND PRAYER-BOOK

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BY

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WITH SIXTEEN ILLUSTRATIONS

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THE BUILDERS OF THE CHURCH AND PRAYER-BOOK

INTRODUCTORY NOTE

In the following course of lessons an attempt is made to deepen the scholar's interest in the very real bond between the history of the Church—"built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner-stone"—and the Church of England's handbook of worship—the Book of Common Prayer. In scholars of this grade, the instinct for hero-worship is usually marked. While the interest in *doctrine* is as yet but feebly developed, the interest in *persons* is felt very strongly. The history of the building of both Church and Prayer-book must therefore be presented mainly in a *biographical* form. The scholar's interest in Church and Prayer-book will deepen as he learns to know and admire *the Church's Heroes*—the writers of our prayers and creeds and hymns—the compilers of our services—the pioneers of missionary enterprise throughout the world and the inspirers of all those who carry on their work to-day. The selection of the subjects of study has therefore been guided in the first place by the desire to give prominence to the idea of worship and the evolution of the Prayer-book; those lives have been chosen whose influence in these directions can be most easily traced. In the second place those lives have been chosen which are most likely to interest and appeal to the young. And in the third place the selection has been determined by the wish to present a few broad outlines of Church history, more especially as this concerns the Church in England, up to the time of the Reformation.

LESSON I

The Day of Rest and Gladness

[Throughout this lesson the scholars will need Prayer-books. They should have been previously encouraged to bring their own books. A supply of extra Prayer-books should be at hand in case any scholars may have forgotten.]

Introduction.—Tell the scholars they are going to have a course of lessons on the "Builders of the Prayer-book." Let the teacher begin by showing some interest in the scholars' own Prayer-books—colour, size, binding, &c. Such interest will lead to care and reverence for the books themselves. Remind the scholars that nowadays every one can have a Prayer-book. Thousands are printed every year. Speak of the time when Prayer-books were very scarce. Why? Printing not invented—books written by hand. Refer to the beautifully illuminated missals we sometimes see in museums. (Christmas cards and illuminated texts sometimes give suggestions of this kind of work, and might be shown to the class.) Hundreds of years ago in England very few people had Prayer-books—often only one in the parish and that one was in church. Refer to the difficulty of following the service without a Prayer-book. An additional difficulty lay in the fact that the Prayer-book was not in English but in Latin. Point out to the scholars some Latin words still remaining in our Prayer-book. Let them look at the titles, "Te Deum," "Benedicite," "Nunc Dimittis," &c. Moreover, people living in different towns used different Prayer-books, *e.g.* Salisbury, Hereford, Bangor, York, Lincoln. Point out the inconvenience. See the fifth paragraph in "Concerning

the Service of the Church," to be found in the Prayer-book immediately after the Preface.

I. "Common Prayer."—Now our Prayer-book is in English, and we all use the same book. Let the scholars turn to the first page of their Prayer-books and read the title, "The Book of *Common* Prayer." Dwell on the word *common*—cf. common property, common land &c. Contrast with this the idea of *private* property, land, &c. Speak of the *private* prayers we all say night and morning and during the day; when we come to church we unite in the same worship, using the same book, saying the same prayers, singing the same hymns. We join in "Common Prayer."

Stop for a moment to picture with some imagination the "Common Prayer" being offered to-day—Sunday—throughout all the world. In tiny village churches and great cathedrals, by "Greenland's icy mountains and India's coral strand" and "Afric's sunny fountains."

II. The Day of Rest and Gladness.—What makes Sunday different from other days? The class will probably suggest that it is a school *holiday*. Put *y* in the place of *i* and what does the word "holiday" become? What is a Holy-day? Encourage the class to mention other Holy-days, *e.g.* Christmas, Ascension Day, the Saints' Days, &c. These sacred days set apart by the Church were usually days of rejoicing, and so they came to be kept as holidays—days, that is, of festivity and rest from ordinary labour. Sunday has been kept as a Holy-day from the very earliest times. Ask the class why. Some will very likely say that God commanded it to be kept holy. Remind them that the *Sabbath* was the *seventh* day, our Saturday, while Sunday was the first day of the week, and tell them that the early disciples kept the Sabbath as well as the first day. It was some time before Sunday came to take the place of the former as the weekly day of rest. There was a special reason for Christians to observe the first day of the week. See if the scholars can think of this. Refer to St. Luke xxiv. 1. We keep Sunday as a Holy-day in remem-

brance of the Resurrection of our Lord Jesus Christ. Speak of its early title, "the Lord's Day."

Sunday is meant to be a day of rest and a day of gladness. Refer to the hymn "O day of rest and gladness." Speak of the many closed shops, factories, workshops, offices, &c., and the need of the workers for one day in the week when there will be time to go out in the fresh air and look at the beautiful world God has made, to think about God, and to worship Him. So on Sunday we go to church and join in "Common Prayer."

III. Ways of Prayer and Worship.—What is "Prayer"? Speaking to God. Remind the scholars that the first instinct of little children is to talk to their parents about all that interests them. We are God's children, and we love to speak to Him and He loves to listen. Speak of the greatest prayer of all, taught us by Our Lord—"Our Father which art in Heaven." Lead the scholars to see that *prayer*—speaking to God—includes much more than simply (1) *Petition*—asking for what we want. It includes (2) *Praise and Thanksgiving*. What hymn of praise do we often sing on Sunday mornings? Let the scholars find the *Te Deum*. Encourage them to recall and find any other "praise" portions of our services, *e.g.* *Venite*, *Magnificat*, the *Gloria*, *General Thanksgiving*, &c. What do we repeat at the close of every psalm? Let them turn to the direction given at the close of the *Venite*.

Refer again to the meaning of *Prayer*—speaking to God. When we talk with some one, we do not speak all the time, we listen to what they say. So when we come to church we come to (3) listen to God, and God speaks to us there. Remind the scholars of the moments of silence we have sometimes in our services, *e.g.* just after the Blessing, in the Holy Communion service, &c. Those are moments when we may hear God speaking if we listen. How else may we hear His voice? Speak of the "Lessons" read in church, and how the congregation sit to listen to the reading of the Bible and to the sermon preached from the pulpit.

Remind the scholars of the way in which the services for Matins and Evensong are opened by the priest turning to the congregation and reminding them at the outset of why they have come to church. Let the scholars turn to the exhortation in "Morning Prayer" and read the words "When we assemble . . . unto the throne of the Heavenly grace." Summarise that in our *Common Prayer* we ask God for what we need, we praise and thank Him for what He has given us, and we listen while He speaks.

IV. The Services of our Prayer-book.—We do not always use the same prayers, hymns, &c., when we go to church. On different days and at different times on the same day we have different services. Let the scholars tell the names of any services they may know and at which they have been present. Refer again to the Prayer-book title-page and let the children discover from it that the Book of Common Prayer contains the "Administration of the Sacraments." What are the two great Sacraments? Let the scholars find the services for Baptism and Holy Communion; refer also to the "Contents" table for other services.

V. The Church and the Prayer-book.—Continue reading with the scholars the words of the title-page, "according to the use of the Church of England." Refer to the only meaning of the word *church* understood by very little children—the *building* itself. Explain the meaning of the word—"belonging to the Lord"—God's House is called the *church* and God's people are called the *Church*. We belong to the Church of England, which is part of the universal Church of God. Remind the children that people in all lands do not use the same forms of worship, the same prayers and praises, the same "Prayer-book." Instance the different Prayer-books used by the Roman, Greek, American, Churches, &c. We of the English Church have our own Prayer-book. It has taken hundreds of years to write. Some parts of our Prayer-book are nearly three thousand years old. Hundreds of people have helped to build it up. Ask who composed the greater number

of the psalms. David, then, is one of the *builders of the Prayer-book.* By whom was the "Magnificat" sung? Mary, the mother of Our Lord, was another *builder.* What do we call the Creed which begins "I believe in God the Father"? The Apostles were *builders of the Prayer-book.* Let the scholars turn to the prayer before the "Grace" in the office of Matins and discover that St. Chrysostom was another *builder of the Prayer-book.* There are many other *builders* of whom we have not yet heard. In these lessons we are going to learn about them.

SUGGESTIONS FOR HOME OR CLASS WORK

1. How do we keep Sunday as a Holy-day and as a holiday?
2. Write down the list of the services used in your church on Sundays.
3. Learn the hymn "The day Thou gavest."
4. Look up "The Duty to God" from the Church Catechism, or the exhortation in the office of "Morning Prayer." Copy out any phrases that remind you of different ways of worshipping God in the services of our Church.
5. Practise "finding places" in your Prayer-book. Be ready next Sunday to find any service asked for.

LESSON II

The Founder of the Church and its Worship

Introduction.—We spoke last week of the many hundreds of years which it has taken to build up our Book of Common Prayer and of the many people who have helped to do it. Ask the class to name those whom we then thought of as "builders." But there is One greater than all these, without Whom there would have been no Christian worship or Christian Prayer-book. Who is this? If we study our Prayer-Book we shall find that it is full, from beginning to end, of the name of Jesus Christ, of His life, and of His words; and it is all built up upon a prayer which He gave us. What do we call this?

I. The Lord's Prayer.—(1) *As a Form of Prayer.*—Remind the children of what was said in the last lesson about the variety of prayers and forms of worship used in different countries and Churches. But this form of prayer is used wherever Christian people meet together to worship God, in all parts of the world, and it has been used as long as there has been a Christian Church at all. Ask the class how long this has been. Lead the class to see that the Christian Church, the company of Christ's disciples or followers, began with Jesus Christ Himself. It was to the first little band of disciples, who went about with Him from place to place, that He gave this prayer, which we therefore call "the Lord's Prayer." Ask the class to tell what they know as to when and why it was given. (See St. Luke xi. 1-4.) Let one of the children repeat the prayer very slowly. Ask another to read it as given by St. Luke, while the rest listen and notice any differences in the words. Ask

them to think why there should be these differences. In what language was it first spoken by Our Lord and written afterwards by St. Luke? The words of praise at the end, which we call the Doxology, were very likely added afterwards, when it came to be used in the Church services, just as after the Psalms we sing "Glory be to the Father," &c. The disciples very likely began to use these words which Our Lord had taught them when they prayed alone to God, and then after He had gone away from them, when they met together to pray. For a long time it may have been the only form of prayer which the Christians used in their worship. Ask the children to think how often it is used by us in church on Sundays. Let them turn to their Prayer-books and find out its place in the Order for Morning and Evening Prayer, in the Litany, and in the Holy Communion Service. Point out that it comes into every service contained in the Prayer-book.

(2) *As a Model of Prayer.*—By teaching His disciples this prayer, Our Lord did not merely give them a *form* of prayer. What was it they asked Him to do? "Lord, teach us to pray." The Lord's Prayer teaches us *how* to pray and to worship God. It teaches us (*a*) that we are to speak to God as our Father. We are to be sure that He loves us and hears us and will give us all that we need and everything that is good for us. Perhaps one of the class will be able to repeat Our Lord's words, "If ye, then, being evil," &c. (St. Matt. vii. 11); (*b*) that Prayer includes Praise as well as Petition. Ask the class to repeat the clause that reminds us of this. If we love God, we want His name to be honoured, and the prayer, "Hallowed be Thy name," is an acknowledgment that He is worthy of all praise and honour; (*c*) that God wishes us to ask Him for all that we want. Ask the class to repeat the petition clauses, and then to say in their own words what the things are that we pray for in them. The daily needs of our bodies, forgiveness, help to do what is right—what God wishes us to do—and to be kept from what is wrong and bad for us. Remind the class of the different "ways of worship"

of which they learnt last Sunday, and let them turn to the "Exhortation" at the beginning of Morning Prayer, and read the clauses which set forth the reasons why "we assemble and meet together." Compare these with the Lord's Prayer, and show that the Lord's Prayer teaches all these ways of worship. Though it says nothing about hearing God's word, it prays that we may do His will, and this is one of the principal ways of learning what is His will.

II. The Name of Jesus Christ.—We said that the Prayer-book is full of the name of Jesus Christ. Let the children turn to some of the Collects and other prayers and read their endings. Remind them how Our Lord taught His disciples to pray in His name (St. John xvi. 23, 24). There is one prayer which we use in the morning and evening services which does not end with the name of Jesus Christ. Let the children look at the "Prayer of St. Chrysostom" and point out that this is spoken to Our Lord Himself. Most of the prayers are addressed to God the Father, in the name of Jesus Christ.

III. The Life of Jesus Christ.—Our Church services are full of reminders of the life of Our Lord and of the lessons which it teaches us. Ask the class to think in what parts of the Sunday services we listen to the story of His life. *The Lessons.*—What part of the Bible is the second lesson always taken from? Either in the morning or evening it is nearly always from one of the Gospels. *The Gospels.*—Let the children find and read the rubric which comes just before the Nicene Creed. What is meant by the "holy Gospel"? In *the Creeds* we state some of the great facts in Our Lord's life. Ask the class to repeat these from the Apostles' Creed. These same facts are brought before us by our *Church Seasons.* Ask the class to mention some of these. What do we call this Sunday? What do we think of through Advent? What at Christmas, Easter, Ascension Day? The services of our Prayer-book remind us, then, continually, of the life of

Our Lord Jesus Christ, of what He did, and what He said and of the example He set us.

IV. The Words of Jesus Christ.—Ask the class if they can remember any words of Our Lord, apart from the Lord's Prayer, which form part of our services. Let them find the Holy Communion Service and read its title. Ask why it is called this. What is the most important part of the service? Recall the original institution of the Lord's Supper. Let the class find the prayer of consecration and read from it the words spoken by Our Lord. The whole of this service is a service of praise and thanksgiving to Our Lord Jesus Christ for His love to us. It was the earliest, and has always been the principal service of the Church. What is the other great sacrament of the Church? In the Baptismal Service some words are read which Jesus Christ spoke about little children being brought to Him. What were these? Let the class find out where these occur in the service of Baptism.

We see, then, that the whole of our Prayer-book is built upon the Lord Jesus Christ. But for Him we should not have had it. In it we pray to Him, we pray in His name, and in His own words; we think of and commemorate His life; we use and listen to His words, and we try to worship God as He taught us in "The Lord's Prayer."

SUGGESTIONS FOR HOME OR CLASS WORK

1. What does the Lord's Prayer teach us about the way in which we should pray to God?
2. Find out any prayers in our Prayer-book which are addressed to Our Lord Jesus Christ Himself.
3. Name the Church Seasons from Christmas to Ascension Day, and say what event in Our Lord's life we commemorate at each.

LESSON III

The Sweet Singer of Israel and his Songs

Introduction.—Remind the class that prayer does not only mean asking God for what we want. What else does it include? What ways have we of expressing our feelings when we are joyful and happy? Lead up to the thought that when we thank and praise God for His goodness and for all the beautiful things He has given us, it is natural for us to do it in song.

I. Poetry and Song.—Ask the children if there are any songs in the Prayer-book. How do they recognise a poem or song when they see one written? Draw from them the fact that poems are written in verse; that is, in lines of a certain length, which often rhyme, and which have regular beats, so that the verses can be set to music. There is another name that we give to religious poetry; we speak of *Hymns*. Read or sing one or two verses of hymns in a simple metre, marking the beats clearly, so that the class may feel the rhythm. "The Son of God goes forth to war" is a good one for the purpose. All poetry is written in verse, but it is not all written to be sung. Songs are poems made to be sung to music.

II. Songs of the Prayer-book.—We have a whole collection of songs in our Prayer-book, which were composed thousands of years ago by Jews, or Hebrews as they used to be called. In the Hebrew language, the title of the Psalms is "Songs of Praise"; and the word "Psalms" means *songs sung to music*. Let the teacher write on the blackboard two or three verses of Psalms xcv. and ciii., in their poetic form, so that the class may realise that they are poems. This is well shown in Moulton's edition of the Psalms ("Modern Readers'

Bible"). Let the children compare with their Prayer-books, and explain the reason for the difference in language—that the Bible is translated straight from the Hebrew, and the Prayer-book version of the Psalms from a Greek translation.

Psalm xcv.

"O come, let us sing unto the Lord:
Let us make a joyful noise to the rock
of our salvation.

"Let us come before His presence with
thanksgiving:
Let us make a joyful noise unto Him
with psalms."

Psalm ciii.

"Bless the Lord, O my soul,
And forget not all His benefits.
"Who forgiveth all thine iniquities
Who healeth all thy diseases," &c.

Get the children to notice differences between the form of these verses and that of our hymns. These psalms do not rhyme, and the lines are not all the same length. The second line of each verse generally repeats or completes the sense of the first. This was how Hebrew poetry was usually written. We sing it to a special kind of music. What do we call the music to which we sing the Psalms? Let the teacher sing the verses to a chant, pointing out that many words have often to be sung to one note. Tell the children that in many churches the right-hand side of the choir sing the first line of each verse, and the left-hand side the second. Perhaps some go to a church where this is done.

III. David the Poet and Singer of Israel.—Who were the writers or composers of these songs which we call "The Psalms"? Refer the children to their title in the Prayer-book. This does not mean that they were all written by David. The title was given long after his time, when they were collected together. They were

written, no doubt, by many different men and at different times; but the name of David was given to them all, because he was looked upon as the great poet and singer of the Hebrew nation, and he was thought to have made a collection of songs for use in the Temple services. He was called "The sweet psalmist of Israel" (2 Sam. xxiii. 1). David was born with a gift for music and poetry, and his life was full of events which stirred him to song. Let us think of some of these. (1) *As a Shepherd-boy.*—What do we know about David's early life? What was his occupation? Help the children to imagine the kind of life he led as a shepherd, the long times spent alone in mountainous and solitary places, regions where sometimes wild beasts came; much time to think, and to watch the things of Nature. His harp, no doubt, was his constant companion, and he would make poems about what he saw and sing them to its accompaniment. The Psalms are full of descriptions of Nature and of praise to God as its Maker and Ruler. Let the children read the first few verses of Psalm xix. This was composed by one who had observed the sky and stars. Psalm xxix. is a song of the thunderstorm. "The voice of the Lord" (verse 4) is the thunder; "the flames of fire" (verse 7) the lightning. Ask what psalm speaks of the Lord as a shepherd. Perhaps this (Psalm xxiii.) was written by David in memory of his shepherd days. (2) *As Musician at Saul's Court.*—How do we know that David was a skilful player on the harp? (1 Sam. xvi. 16-18, 23.) He must have had a great gift for music, because he was able so wonderfully to soothe Saul and charm away his bad moods. Very likely he sang to Saul some of the songs which he had made. Question briefly why David was obliged to flee from Saul's court, and about his friendship with Jonathan (see 1 Sam. xviii. 6-16, 29). (3) *As an Outlaw.*—Describe briefly the kind of life which David led after Saul turned against him and sought to kill him. It was full of danger, exciting adventures, and hairbreadth escapes. Many who were discontented with Saul's rule gathered round David and he became a

captain over them (1 Sam. xxii. 1, 2). They all had to defend their lives with their swords. Sometimes they hid in a cave, sometimes in woods or among rocks, and everywhere Saul pursued David. Once David had Saul in his power and could have killed him, but he would not harm him, because he was loyal to his king. Now and then he managed to meet Jonathan and speak to him. David must often, in his wanderings, have thought about the wonderful event in his life when he was chosen and anointed by God's command to be king, and have pondered over the future. Most likely he often comforted himself with his harp, and with songs in which he poured out his troubles and his hopes to God and thanked Him for deliverance from his enemies. He composed a beautiful poem on the death of Saul and Jonathan, which is written down in the Second Book of Samuel (chap. i.). (4) *As King.*—Let the children tell anything that they know about David's reign. Draw out the following points: (*a*) It was a reign of constant wars and fighting. David had personal enemies to overcome, those who belonged to the party of Saul, and enemies of the nation, the Philistines and others. It was seven years before he was established as king over the whole nation. (*b*) It was a victorious reign, and the nation became prosperous and great under David's rule. He overcame all his enemies at last, and was able to reign in peace (1 Chron. xxii. 18). (*c*) He always remembered that he was chosen by God to be king, and he conquered because he believed that God was on his side. Though he had many faults and did some very wrong things, he loved God and tried to do right and rule his people well. There is one psalm (Ps. xviii.) which David is said to have composed as a thanksgiving for being delivered from all his enemies (see 2 Sam xxii. 1). Read verses 2, 35, 40, 41, 50, 51. (*d*) He cared a great deal about the worship of God. He brought the Ark to Jerusalem, the capital of the kingdom, and set up the Tabernacle there, and he spent much time in the latter years of his reign in arranging the services. He paid special attention to music and singing and appointed choirs of

men to conduct this (1 Chron. xxv. 1; 2 Chron. vii. 6). He was thought to have made a collection of psalms to sing in the Tabernacle services. Many of the psalms are about the House of God and the worship of God.

IV. The Use of the Psalms in Worship.—The Psalms, then, are religious songs of prayer and praise to God, and so it is natural to use them in our Church services. The Jews used to sing them in their Temple services, and a great many were most likely specially written for this purpose. Certain psalms were sung at the daily morning prayer in the Temple, and some were sung on special occasions, such as the great festivals. What do we sometimes sing instead of a hymn at our Church festivals? Psalm cxxxvi. was sung as an anthem by the Jews. One little collection of psalms was called "The Pilgrim's Hymn-book" (cxxx.-cxlv.), and these were sung by the pilgrims as they travelled up to Jerusalem for the Passover. We shall see by and by in our lessons how the Psalms were used by the Christians in their services and how they came to be part of our Prayer-book.

[Moulton's edition of the Psalms in "The Modern Readers' Bible" would be helpful to the teachers for this lesson.]

SUGGESTIONS FOR HOME OR CLASS WORK

1. Write out the first fourteen verses of Psalm ciii. in poetic couplets.

2. Find out two psalms which speak of the works of God in Nature, and two which speak of the history of the Children of Israel.

3. Why is David called "The Sweet Singer of Israel"?

LESSON IV

Inspired Composers of the Canticles

Introduction.—Last Sunday we talked about a collection of songs, or hymns, which are contained in our Prayer-book. They are the oldest part of the Prayer-book and were written long before the birth of Jesus Christ. But they are not the only songs in the Prayer-book. What do we sing after the first and second lessons in the morning and evening services? Encourage the scholars to name the Canticles, if they can, from memory, and then let them turn to the rubrics preceding each and read the descriptions given of them, noticing carefully which are called hymns or songs, and which are psalms. The former we properly call "Canticles" or songs. The "Te Deum" we shall talk about in a later lesson. What is the canticle called which immediately follows the "Te Deum" in the Prayer-book and is sometimes used in its place?

I. The "Benedicite" or "The Song of the Three Holy Children."—Tell the class that the title in the Prayer-book, "Benedicite, omnia opera," is the Latin for "Bless ye, O all ye works." But it is also called "The Song of the Three Holy Children," because it was supposed to have been first sung or said by the three companions of Daniel who were cast into the fiery furnace by Nebuchadnezzar. What were the names of these? Let the scholars read the names in the last verse of the "Benedicite" and remind them that these were their Hebrew names, and that the others were given them by Nebuchadnezzar. Read Dan. i. 7. Ask the scholars to tell the story quite shortly. Another narrative of this incident is contained

in a volume of writings by Jewish authors, called the "Apocrypha"; and this tells how, after the three men had been thrown into the furnace, Azarias stood up and praised and prayed to God, while the king's servants went on feeding the fire "with rosin, pitch, tow, and small wood" till the flames streamed out, above and through the furnace, burning up all who were near it outside; and still the three in the fire were unhurt, because "the angel of the Lord" made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them." And when they found themselves so wonderfully preserved, they all burst forth in the words of this hymn, in which the whole of God's works, from the lowest to the highest, are called on to join in praise to Him. Consider the poetic form of this hymn with the scholars, and lead them to see how it should be written in verse. Write one or two verses on the blackboard or on a sheet of paper, pointing out that the last line in each case is the same. What do we call a refrain which comes at the end of each verse of a song and is joined in by all? The words "Praise Him," &c., are a chorus. Ask the class to notice, the next time they hear this canticle in church (probably this very Sunday), that one side only of the choir sings the first line of each verse, but both sides join in the chorus. When is this hymn sung instead of the "Te Deum"? There is no rule about it in the rubric, but in Edward VI.'s reign it was ordered to be used in Lent. Lent is a time when we think specially about temptation and how to resist it, and so the Church reminds us of the example of these three heroes. The hymn is often sung also in Advent.

II. The "Benedictus."—Let the class turn again to the remaining three canticles, and notice that they are all taken from the Gospel of St. Luke. These songs all belong to the time just before and after the birth of Our Lord Jesus Christ, and they all have reference to this wonderful event which we commemorate at Christmas. Remind the class that the coming of a Messiah, a King

and Saviour specially sent from God, had been looked and longed for by the Jewish nation for hundreds of years. But they expected a great prophet to come first, to prepare the way for the Messiah. Were they right? Who was this prophet? Question the class very briefly about the story of John the Baptist's birth and of its announcement beforehand to Zacharias. Try to imagine his feelings at the thought not only that he was to have a son, but that this son was to be the long-expected forerunner of the Messiah, and that therefore the coming of the Messiah Himself could not be far off. He doubted for the moment, when the angel told him what was to happen, for it seemed too wonderful to be true. But the Holy Spirit taught him much no doubt during his months of silence, and when at last his son was born, and the tongue of Zacharias was loosed, his feelings were too great for ordinary words; indeed, it was recognised that he was not speaking his own words at all, but that the Holy Spirit spoke through him. Point out the name of this canticle, and let the scholars tell what the hymn is about. Ask the class to repeat verses 1 and 2. It was not about his own son that Zacharias first or chiefly thought and spoke. The hymn is a prophecy of the coming Saviour, and it was of Him and of what He was to do that the heart of Zacharias was full. But he goes on to speak of his son. In what words? Let the class find and read the verse "and thou, Child, &c.

III. The "Magnificat" or the Song of the Blessed Virgin Mary.—Another of these songs is a hymn of praise, uttered in expectation of the birth of the promised Saviour and King. Which is this? Why is it called the "Magnificat?" Ask the class to repeat the first line. "Magnify" means "tell the greatness of." Who was the author of this song? Refer again to the rubric. Question briefly concerning the circumstances which led Mary to speak these words. It was a wonderful thought to Zacharias that his son was to be the forerunner of the Messiah. But what must it have been to Mary, a simple, insignificant country girl, to think

that she was to be the mother of the Lord Himself! "The Son of the Highest," "the Son of God." (See St. Luke i. 32, 35.) What were the words of the angel's greeting to her? "Blessed art thou among women." And what were the words of Elisabeth's greeting? (verse 42). What did Mary say about herself? Let the class repeat verses 1-4 of the "Magnificat," and notice the words "All generations," &c. So the Church has given her the title of the "Blessed Virgin Mary"; *blessed* because she was so specially favoured by God, and *blessed* because of the faith and goodness which made such an honour possible for her (verses 38, 45). Imagine her feelings as she hastened on her way to tell the wonderful news to Elisabeth, and when the latter welcomed her as "the mother of my Lord." It was out of an overwhelming wonder and joy that Mary spoke the words of this hymn. She was lifted above her ordinary self, and the words came to her like those of the "Benedictus" to Zacharias, straight from the Spirit of God. Many of the expressions are like those of the Psalms, with which she was no doubt very familiar. What is the subject of Mary's song? Let the class repeat the first verse. She praises God for the wonderful honour shown to herself, but it is chiefly of the coming Saviour that she sings. By what name did the angel say that her son should be called? What does the name "Jesus" mean? (St. Matt. i. 21). What were the words of the good tidings brought to the shepherds on the day of His birth? "A Saviour, which is Christ the Lord." This is the subject of her song.

IV. "Nunc Dimittis," or the Song of Simeon.—What is the canticle called that we sing in church before the second lesson in the evening service? What do these words mean? Ask the class to repeat the song. Who spoke these words and when? They are the words of an aged man, who had at last gained the desire of his life. What was that? (St. Luke ii. 26.) We may look upon these almost as Simeon's dying words, and the "Holy Ghost was upon him," we read, as he spoke

them. He speaks of Our Lord Jesus Christ—"Mine eyes have seen thy salvation"—the Holy Spirit had taught him a truth that hardly any of the Jews realised then, that Jesus Christ was to be the Saviour of the whole world. "A light to lighten the Gentiles," that is, all the nations. We are among the Gentiles, for whom Simeon said that the light had come. So year by year we keep the festival of Christmas Day, and praise God for the "good tidings of great joy, which shall be to all people."

ADDITIONAL HOME AND CLASS WORK

1. Write and explain the titles of the Canticles, omitting the "Te Deum," and say when they are each sung in our church services.

2. What is St. John the Baptist called in the "Benedictus"? How did he prepare the way for Christ?

3. Learn one of the Canticles by heart.

LESSON V

A Sunday in the Time of the Apostles

Introduction.—Remind the scholars of the first lesson of this series, on "Sunday." Let them again suggest those points which distinguish Sunday at the present day from other days of the week. We are going to think to-day of a Sunday in the time of the Apostles. Let the teacher suggest something of the lapse of time and the difference in custom, feeling, &c., between apostolic days and our own.

I. A Sabbath in Jerusalem in Early Days.—Although the teacher must be aware that it is very difficult to obtain much accurate historical background, yet it will be possible to give the children an interesting, though slight, picture of a Sunday such as we might have seen during apostolic days. Take them back in imagination to Jerusalem to watch how the Christians kept Sunday. At the outset, present the difficulty to the scholars which lay in the fact that the early Christians were Jews; their day of rest was therefore the Sabbath, our Saturday. Question the children as to the different appearance of Jerusalem on a Sabbath Day—the closed shops, silent, empty markets, the crowded, busy Temple courts, the ceaseless sacrifices, clouds of incense, singing choirs, troops of priests and Levites, throngs of worshippers, &c. If we had been in Jerusalem in the early years after Our Lord's ascension we should very likely have seen many of the early Christians still taking part in the Temple worship on the Sabbath Day. We might have seen them when sacrifices were over, or in the intervals of Temple worship, standing in one of the Temple courts or in the arcades which

bounded those courts, telling the Good News and preaching to the people. But suggest that these Christians, dressed like Jews, worshipping like Jews, had a secret no Jew possessed; they believed in the Lord Jesus Christ, risen and ascended, and they did not merely keep the Sabbath, they kept also the Christian Sunday.

II. A Sunday in Jerusalem.—Now picture to the scholars how as the sun set and the Sabbath was over, while all the Jews would hurry back to their homes for the Sabbath meal, the Christians might be seen collecting in ones or twos, passing along the quiet streets in the evening. If we had followed them we might have seen them make their way to the house of one of their number, climb up the outer staircase, and enter one of the upper rooms, large and secluded, in which week by week they gathered to worship. There we should have found a little gathering of Christians met together to keep Sunday. Here pause to ask the scholars why the early Christians should have chosen Sunday for their day of worship. Recall Sunday as the Day of Resurrection, "the Lord's Day." Remind the scholars, or let them tell that it was on a *Sunday* that Our Lord first appeared to His disciples; on a *Sunday*, again, that He appeared to Thomas; and after His ascension the scholars can recall that it was on a *Sunday* that the gift of the Holy Spirit was sent to the disciples, and on a *Sunday*, the Day of Pentecost, the Good News of the Gospel of Jesus Christ was first preached. Very likely, then, while all the Jews were enjoying their Sabbath meal those Christian disciples were meeting together at sunset on that Saturday evening to worship their Lord, to give thanks, and to pray. Perhaps we might have seen some of the Apostles themselves at that Church service so long ago—St. Peter, St. James, St. John, perhaps St. Paul. Perhaps the doors were locked and some Christian would keep watch for fear of the Jews. Some Sundays they must have known that at any moment in might rush a hunted Christian—or the tramp might be heard of Jewish enemies. So the service would begin. It would seem very different from one of our own services.

III. The Service of the Early Christians.—What was the service like? There would have been no Prayer-books, but we should have heard them pray. If we had understood their language we might have recognised some of the *Prayers*. Let the scholars suggest some they may have used, the Lord's Prayer certainly, perhaps many of the Psalms. We should have heard these early disciples who had really seen Our Lord when He walked about their streets still speaking to Him, although they could not see Him. Then, besides the *Prayers* we should have heard *Songs and Hymns of praise*. Let the teacher suggest that one of the conspicuous marks of the early Christians, noticed even by their enemies, was their *joy* and *happiness*. Even when they were in danger, when perhaps "the doors were closed for fear of the Jews," when perhaps outside the Jewish or Roman soldiers were watching for them to kill them or cast them into prison, still we should have seen that these early Christians were full of joy and were not afraid. We should have heard their hymns of praise; St. Paul speaks of them in one of his letters, "psalms and hymns and spiritual songs." Ask the class to mention one or two special hymns which they may have sung—*e.g.* some of the Psalms, and perhaps those we call the Venite and the Jubilate. Then we should also at one moment in the service have seen every one sit down to listen to the *reading of the Scriptures*. Remind the scholars of the difference in appearance between a modern printed and bound Bible and one of the old Hebrew parchment rolls on its two rollers. Show a model or sketch. In very early years after Our Lord's Ascension we should have heard the Christians reading only selections from the Old Testament. Let the scholars suggest what parts they might suitably have read—passages from the Prophets, &c., referring to the Messiah, the King Whom they knew had come and Whose resurrection they were that day celebrating. Often, too, there would be notices read out as to the doings of any Christians away on tour—happenings in the town, &c. Imagine that sorrowful Sunday after

the death of the first martyr, St. Stephen. Remind the scholars of the *unity* and *fellowship* and *love* of these early Christians. The rich helped the poor—all gave according to their ability. Notices as to sickness or poverty would very likely be read out, and perhaps a collection taken or received from some other town or congregation. But as the years passed on, the story of Our Lord's life, His words and deeds, was written down by some of these early disciples. Let the scholars contribute the names of the four Evangelists. Even before this there were often letters written by some of the disciples who were travelling about. Perhaps we might have heard one of St. Paul's letters read aloud to that little congregation. Then very likely one of the disciples would stand and give an *address* or *Sermon* to the others. It would be getting very late now; in fact the night had perhaps nearly passed. These early disciples were so full of joy and eagerness that they never noticed the time. There was so much they wanted to hear and to learn and to pray about, and to give thanks for. Indeed, for a very long while the disciples thought that the Lord Jesus Christ would come back to them on the earth again very soon, and many of them believed that He would come at the same hour of the day that He rose from the dead, very early in the morning. So the custom grew up among them of waiting together in expectation until daybreak. Let the scholars now write down the chief parts of one of these early Christian services, recapitulating from what has already been given—*Prayers*, *Praises*, *Reading* of the *Scriptures*, *Sermon*. Point out that these early Christians, the Apostles and their followers, were also *Builders of the Prayer-book*. Let the teacher now contribute the last and most important element of all—*the Breaking of Bread*, the great act of worship. Remind the scholars of the institution of the Lord's Supper; let them recall the words of Our Lord. Then let them turn to their Prayer-books and rediscover them in the Prayer of Consecration in the Communion Service. This "Lord's Supper" was

the most important act for which these early Christians came together; it was their great Service of Thanksgiving. In time it came to be called the Eucharist, which means "thanksgiving." Every week they joined in the Lord's Service on the Lord's Day. Then perhaps as the sun rose they would go back to their homes. The streets would be full of busy workers, for the Jews had already kept their day of rest upon the Sabbath. But we can well imagine that these early Christians would have kept some part of their Sunday free for quiet and thought, and gradually as the years passed and more and more people became Christians, Sunday came to be kept as the day of rest and worship, as we try to keep it now.

IV. The Eucharist.—Let the teacher endeavour to make the scholars realise the distinctive mark of Sunday throughout the ages as found in the celebration of the Holy Communion. Every Sunday from the very earliest times Christians have met together from that day till this in the early morning to join in this great thanksgiving service. Sometimes they have met in an "upper room"—sometimes, as in Rome, in caves underground—sometimes in little rough stone churches—sometimes in stately cathedrals. But one service they have always held—the service of the Eucharist. It is the *oldest* service of the Christian Church. Remind the scholars of the first "celebration," on the Thursday in Holy Week. It is the most sacred service of the Church. Lead the scholars to notice in how many ways the importance of this service is suggested: (*a*) By the church itself—the altar, the point towards which our eye is directed from the moment we enter the church, raised on steps or screened, led up to by the long avenues of pillars on either side. (*b*) By the Prayer-book. Let the scholars note the Collects, Epistles, and Gospels—so large a portion of the Prayer-book—are to be used throughout the year at the service of *Holy Communion*. Remind the scholars that Baptism leads up to Confirmation and Confirmation to *Communion*. Find rubric at close of Confirmation Office. Let scholars find also the rubric at close of Marriage

Service, and note that the Holy Communion is intended to be celebrated then. Find also the services for the visitation of the sick, the ordination services for deacons, priests, and bishops, and discover the service of Holy Communion embedded there also. Remind the Scholars of the Coronation service also—no king is ever crowned without the memorial of the Lord's Supper—the celebration of the Holy Communion. So throughout the ages, Sunday by Sunday, this great service has been held. To-day at thousands of churches all over the world thousands of Christians have met for this feast—"to show the Lord's death till He come." We to-day speak another tongue than that spoken by those early Christians; we dress and live differently: yet we join still in the same service—using even the very words, praying even the very prayers prayed so long ago by the Christians of those early days.

ADDITIONAL HOME OR CLASS WORK

1. Mention the names of all the persons you know of who helped to make the Book of Common Prayer.
2. Describe a Sunday in the time of the Apostles.
3. Why can we call the Apostles "builders of the Prayer-book"?

LESSON VI

A Famous Martyr—St. Ignatius

Introduction.—Remind the scholars of the main topic of the course—"The Builders of the Church and Prayer-book." Last week we thought of how Sunday was kept in the days of the Apostles, and of how the Apostles were Builders of the Church.

I. The Martyr Builders.—To-day we are going to think of some more builders. Suggest that some men and women have helped to build up the Church by working for it for many years—by *living* for it. To-day we are going to think of some of those who have helped to build the Church by *dying* for it. We call them "Martyrs." Remind the scholars that we sing of them in the "Te Deum"; let them find the phrase in their Prayer-books, "The noble army of Martyrs praise Thee." Let them also turn to the Prayer-book kalendar and discover some of the saints who have "Martyr" written after their name. The noble army of Martyrs were some of the greatest builders of our Church. How can this be? Lead the scholars to feel the difficulty. How can a man help the Church by *dying?* Why, he can no longer preach the Good News—the Gospel. All his work seems to come to an end. How can a Martyr be a builder of the Church? Let the scholars discuss. Lead them to feel that every hero inspires others and makes them brave and loving—the memory of the martyr may put courage into thousands who never listened to his words. Remind the scholars of the centurion who watched Our Lord's crucifixion. What did he say? It was the sight of Our Lord's *death* which made him say that. Remind the scholars again that the thought of

Our Lord's death has comforted and encouraged thousands of men and women throughout all ages since in their pain and sorrow. Refer to the first martyr, St. Stephen, who died with Our Lord's own dying prayer on his lips. Remind the scholars that it was St. Stephen's *death* that led to the conversion of St. Paul. So throughout the ages the memory of the Christian martyrs has inspired and encouraged their fellow-Christians, and their work goes on long after they have passed away. Quote:—

> "Lives of great men all remind us
> We can make our lives sublime,
> And, departing, leave behind us
> Footprints on the sands of time."

Remind the scholars, too, that the Martyrs can still help—still work—over there—beyond the gates of Death. They can work and help and build better than ever they could on earth.

II. "Persecuted of all men for My sake."—Our Lord warned His disciples they would be persecuted, and perhaps die for Him, and very soon these persecutions began. First of all, the Jews persecuted the Christians—later on, the Romans did so likewise.

Tell the scholars of the terrible persecutions of the Emperor Nero, when hundreds of Christians were put to death, many being burnt alive in the gardens of the Emperor's palace at Rome, to provide torches, as he said in cruel mockery, for their illumination. Tell of the underground tombs at Rome in the catacombs, where a rough drawing of a palm marks the grave of a martyr. (See "Pictures and Illustrations for the Teacher" Series 5, No. 6.) Yet still the Christians grew and multiplied. They seemed to grow bolder under persecution. Even boys and girls, as well as men and women, died for their religion, and gladly faced pain and torture rather than deny the name of Christ.

III. Ignatius.—To-day we are going to hear about one of these heroes and martyr builders of the Church called Ignatius, Bishop of Antioch. Tell of Ignatius' great

wish—to have the honour of martyrdom—to die for his Master, Whom he loved so much. One day this wish came true. Imagine the scene. Ignatius led before the Roman Governor, told to offer sacrifice to the Roman gods, and deny Christ his Master; his refusal; the sentence—"He shall be fettered, taken to Rome, and thrown to the wild beasts to amuse the people." Was Ignatius afraid? No; he was even glad; "he heartily thanked God."

IV. Facing Death.—Imagine the journey, by land and sea, for six weeks. Ignatius, a prisoner guarded by ten Roman soldiers, chained by the arm to one of them lest he should escape, and these Roman soldiers were as fierce, he said, "as leopards." "It was like fighting with wild beasts," he wrote, "all the way to Rome." And all the way to Rome he was facing death, day by day coming nearer to it. Is it easier to face death suddenly and in a moment, or to face it slowly—face it every day and every night for six long weeks? Let the scholars feel the bravery of facing death, not on the impulse of a moment, but slowly and deliberately walking up, as it were, to the cannon's mouth. Ignatius had plenty of time to think over what was in front of him, plenty of time to draw back, to deny his Master, and to be free again. That thought must have come many times into his heart.

Would Ignatius be afraid of death, do you think? Let the scholars discuss. Many people have feared death; but to Ignatius it would only mean the beginning of a much more wonderful life and the coming nearer to his Master, Whom he loved so much. Ignatius would not be afraid of death; he would be so sure there was nothing to fear. He may have been afraid of *dying*—afraid of *pain*. Most of us are afraid of pain; very likely Ignatius was afraid, too. Yet he never hesitated, and day by day he drew nearer to Rome and to death.

V. The Journey to Rome.—But that last journey was not sad to him. Tell how the news of his sentence spread far and wide among the Christians, who flocked to see him and speak to him whenever his Roman

guards allowed him to stop and rest. On the way, too, he wrote letters of farewell to some of the Christians in various towns. Some of those letters we can read still, and they are wonderful to read. For Ignatius was not afraid of his journey's end; he longed for it; he was glad to die. This is what he says in one of his letters: "May I have joy of the wild beasts that have been prepared for me," and then he added a little prayer that the pain of dying might not be very long: "and I pray that I may find them prompt."

VI. The Journey's End.—At last the journey drew to its close, and Ignatius reached the city of Rome. There in the city of Rome he met his death. Let the teacher tell the class of the great amphitheatre or Coliseum, the ruins of which are still to be seen; show a picture,* if possible, and point out the flat circular space in the centre, open to the sky; the raised tiers of seats around; the gates of the wild beasts' cages opening on to the central space. Describe the cruel Roman "games," the vast crowds that would come to watch the gladiators fighting each other, or the Christians thrown helpless to the lions.

VII. The Martyr's Crown.—On October 17, so we are told, in the year 107, St. Ignatius met his death before those eager crowds, and won his martyr's palm and entered into the joy of his Lord. And 1,800 years afterwards we still remember him as a *Builder of the Church*, and thank God for his courage and love.

ADDITIONAL HOME OR CLASS WORK

1. It has been said that "The blood of the martyrs is the *seed* of the Church." Think over this carefully. What does it mean?

2. Can you find any words that Our Lord spoke to His disciples about being persecuted for His sake?

Books recommended for the Teacher's Use.—Farrar's "Lives of the Fathers," Alban Butler's "Lives of the Saints."

* See *Pictures and Illustrations for the Teacher*, Series VIII.

The Colosseum at Rome. Exterior

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LESSON VII

A Disciple of St. John: St. Polycarp

Introduction.—Suggest to the class how interested and excited they would be if they were to see some very famous person or to hear him speak. Can they think of any one they would like to see? Some, very likely, will have seen the King. If so, they talked about him afterwards, no doubt—what he looked like, what he wore, &c. Supposing he had spoken to them, they would have remembered and talked about it even more. We are going to-day to hear about a man who saw and who knew some one much more interesting and more famous than any king or than any one living now; no less a person than one of the Apostles of Our Lord Jesus Christ—"the disciple whom Jesus loved." Who was this? The name of the man who knew St. John was Polycarp.

I. The Disciple of St. John.—Polycarp was little more than a boy when he first came to know St. John, who was then Bishop of Ephesus and a very old man. He lived longer than any other of the Apostles, and in his extreme old age many used to gather round him, old men and young men, to listen to all that he had to tell them, and to the wise words he spoke to them. Amongst the young men was Polycarp. We know how eagerly he listened and how he took to heart all that he heard and learnt, because he used continually to talk about it afterwards, and when he became quite an old man himself, he was able to repeat the very words that St. John spoke. Ask the children to suggest what St. John would talk about. Point out how, because St. John was so much with Our Lord and was specially

loved by Him, he most likely knew more of His mind than any of the others, and would have more to tell and to teach about Him. Polycarp spoke of hearing all about Our Lord's miracles and about his teaching from St. John, and as he listened, we can imagine how he was stirred to love this Master Whom the Apostle so greatly loved, and how he made up his mind to obey Him and to serve Him always. Perhaps Polycarp was among those who begged St. John to write his Gospel, and he may have been one of those who helped to carry him, when he was too old and feeble to walk, to the place where the Christians held their services, and heard the words he kept repeating to them "Little children, love one another."

II. The Bishop of Symrna.—While he was still a young man Polycarp was made Bishop of the Church at Smyrna. Point out on the map the positions of Smyrna and Ephesus. It is said that St. John chose him for this position. If this was so, it shows that the Apostle thought very highly of his young friend and disciple, for the work of a Bishop was very important; he was the chief pastor of the Church and had to care for its needs and its safety. Polycarp seems to have been a good Bishop as well as a good man, and all the Christians at Smyrna loved and honoured him greatly. Smyrna was one of the places at which Ignatius stopped on that journey that we talked about last week. Briefly recall the facts. Polycarp had not then been Bishop many years, but he never forgot the courage and cheerfulness with which Ignatius looked forward to his martyrdom, or the words of advice which he gave him, "Stand firm as an anvil when it is smitten."

III. Polycarp's Old Age.—Polycarp lived to be a very old man, and one of his pupils, who grew to be a famous man himself, gives us a picture of him in his old age. He used to sit on the hillside, looking out over the beautiful bay of Smyrna, with the mountains surrounding it, and there his young pupils would gather round him, and he would talk to them. What would he talk to them about? He would recall the memories of his own young

days and tell them about the time when he was a pupil of St. John, and would describe the aged Apostle to them and relate his words and sayings, and the incidents of his last days. It is from Polycarp that we learn most of what we know about the latter years of St. John's life. And he would especially relate to them all that he had heard from St. John, and perhaps from others, too, of the life and the words of Jesus Christ. "I can tell," says Irenæus, "the very place where the blessed Polycarp used to sit when he discoursed . . . and how he would describe his intercourse with John and with the rest of those who had seen the Lord, and how he would relate their words. And whatsoever things he heard from them about the Lord, and about His miracles and His teaching, Polycarp would relate."

[The teacher need not read this quotation, but can describe the scene in his or her own words to the class.]

IV. Persecution of the Christians in Smyrna.—When Polycarp was eighty-six years old, a violent outbreak against the Christians took place in Smyrna. In those old days the heathen used to have great festivals every year, with games and magnificent shows. Tell the children something about these "games"—the fights of wild beasts with one another or with men; the brutal gladiatorial contests; the thousands of spectators delighting in the scenes of bloodshed. The Christians disapproved of these shows and would not come to see them, and this made the heathen very angry, so there was always a danger at these times of their stirring up a tumult against the Christians. This is just what happened on this particular occasion. The games had been unusually splendid. The Christians showed their dislike to them; the people became excited and furious. Eleven Christians were thrown to the wild beasts, and then the people shouted for Polycarp. Let the teacher imagine the scene—the terrible state of excitement, the noise of the shouting, the roaring of the beasts, &c.

V. Polycarp's Retreat.—Polycarp did not shrink from martyrdom. He wanted to gain "the crown of life"

which is given to those who are "faithful unto death." But he had his people to think of, and he felt that God might need him to live and work longer in the world, doing what was quite as useful for the Church as dying for it, if not so glorious; so he went to a little cottage in the country and hid himself.

VI. The Discovery of Polycarp.—Bands of soldiers were sent in all directions to search for him. Soon a poor little slave-boy who knew the secret hiding-place was found, seized, and cruelly tortured until he told the way. One evening, while Polycarp was sitting in the little cottage at his evening meal, the door opened, and he was surrounded by the Roman guards. But he was not afraid—he was not even angry with these fierce Roman soldiers. He actually offered them something to eat, and made no resistance, but only asked to be allowed an hour for prayer. Then they led him away to the public hall for his trial.

VII. The Martyrdom of Polycarp.—No sooner did the old man appear before the mob than they shouted out, "Away with the father of the Christians!" but in the midst of the shout the Christians thought they heard a Voice which said, "Polycarp, be strong and play the man." The governor wanted to save him, and he said, "Revile Christ and I will set thee free." But the aged Bishop answered, "Eighty-and-six years have I served Him, and He hath done me no wrong. How, then, can I speak evil of my King Who saved me?" After this an uproar arose from the multitude, from heathen and Jews alike, and they shouted to the governor to let a lion loose on him. But this was refused. Then they clamoured more furiously than ever that he should be burnt alive; and to this demand the governor yielded. Picture the contrast between the quiet, white-haired old man, standing calmly awaiting his fate, and the furious, yelling mob, behaving more like the wild beasts in the arena than like human beings. Polycarp was fastened to the stake, while the faggots were piled up round him, and in his last prayer he thanked God for his approaching sacrifice. The fire was lit, but the flames, we are told,

never reached him, but over-arched him like a wind-filled sail. A dagger therefore was plunged into his side, and he died. So Polycarp "climbed the steep ascent of heaven" and joined the "noble army of martyrs."

ADDITIONAL HOME OR CLASS WORK.

1. Tell the story of Polycarp's martyrdom.
2. Why do we remember St. Polycarp apart from the fact that he died for Our Lord?

Books recommended for the Teacher's use.—Farrar's "Lives of the Fathers," Alban Butler's "Lives of the Saints," "Martyrs and Saints of the First Twelve Centuries," Mrs. Charles.

LESSON VIII

Justin Martyr, a Defender of Christianity

Introduction.—Last week we talked about a man who helped to build up the Christian Church by *dying* as a martyr for the name of Jesus Christ. To-day we are going to talk about one who helped to build the Church by *speaking and writing* in defence of the Christian religion. He, too, died as a martyr, and is always called Justin the Martyr, or Justin Martyr.

I. Justin as a Youth.—The birthplace and home of Justin was a little town called Neapolis, in Samaria. Find Samaria on the map, and ask what incident in Our Lord's life took place there (St. John iv. 5). Neapolis was close to Sychæ, and was a Roman colony. Justin grew up, therefore, in the very country where the Lord Jesus Christ lived and taught about a hundred years before, and he must often have heard about the Christians and come across them, for we know that there were many in Samaria (Acts viii. 14). But Justin's parents were heathen, and he was brought up as one. The heathen gods, however, did not satisfy him. He seems to have been a studious boy, and as quite a youth he had a passionate desire for knowledge, and especially to find out the truth about God. His soul "was athirst for God," he said of himself afterwards. So he went to the philosophers—men who devoted their lives to gaining wisdom and teaching others. Some of these had found out a good deal that was true about God, though they did not know Jesus Christ and what He taught. Justin learnt all he could from them and became himself a philosopher.

II. Justin as a Philosopher.—Justin now wore a black cloak, which was the special dress of philosophers.

Compare with the gown worn now by those who have taken degrees. Some of the children may have seen their teachers wear them in school. But though he wore the philosopher's cloak, and was looked upon as a wise man, Justin had not yet come to know what he wanted. He was still seeking for God. He most likely left his home now and went to live in Ephesus, which was a large and important city, where he would be better able to study, and would meet many learned men. There were many Christians in Ephesus, and he began now to be interested in them. He knew that all sorts of evil things were said about them, but he observed their lives, how bravely and calmly they endured martyrdom, how happy they looked, and he began to think that there must be some good in their religion.

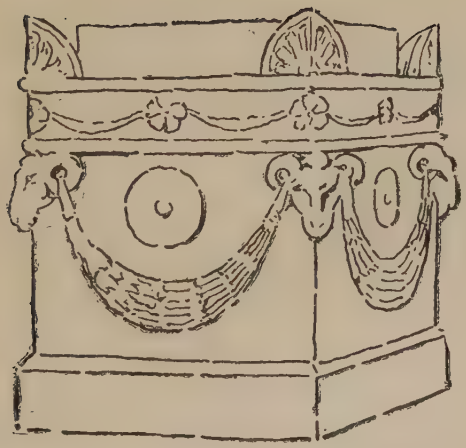
III. How Justin became a Christian.—One day, when Justin was walking by the seashore deep in thought, an old man drew near, whose fine and venerable appearance so impressed Justin that he could not help gazing at him. The old man, wondering, said, "Do you know me?" And Justin said, "No," but he was surprised to see anybody there in such a lonely place. Then they began to talk; and when the old man, who was a Christian, learnt that Justin was seeking after the knowledge of God, he advised him to read the Prophets, who had written by the Spirit of God, and who had prophesied about Christ, the Son of God, and foretold events which were even then happening. His last words as he went away were, "Pray that the gates of light may be opened to you." And Justin, describing this event, says, "Straightway a flame was kindled in my soul, and a love of the prophets and of those who are the friends of Christ possessed me." Imagine Justin's eager reading of the Prophets as the old man had said, and the gradual opening of the "gates of light."

IV. Justin as a Christian Teacher.—When Justin became sure that the words of Jesus Christ were true, and that He was the Son of God and the Saviour of the world, he gave himself up to teaching these truths to others. He still wore his philosopher's cloak, but he

was now a Christian philosopher and teacher. He went about from place to place talking to all who were willing to listen to him, and teaching them about Christianity. So he witnessed for Christ and tried to make Christians of others, and this he went on doing for the rest of his life.

V. Justin as a Champion of Christianity.—But Justin not only spoke to men about the Christian religion. He did more. Remind the class of the reason given in a previous lesson for the persecution of the Christians. The Emperors doubted their loyalty partly because they talked about a *King*. Whom did they mean? It was said, moreover, that they met to plot treason, because they still generally held their services at night and privately, for fear of being disturbed and arrested. Far worse things, indeed, than this were said about the Christians. People could not understand their ways, and hated them for refusing to take part in the popular amusements and heathen festivities, and for saying it was wrong to worship any but the one God and Jesus Christ His Son. So Christians were often accused of horrible crimes, even of offering infants in sacrifice at their meetings for worship. Justin, therefore, made up his mind to write a letter or pamphlet explaining what the Christians really did and defending them against the false charges brought against them. This letter was called Justin's "Apology," and he addressed it to the Emperor Antoninus.

VI. Justin's Description of a Christian Service.—We can still read this letter now, although it is so many hundreds of years old. For one reason especially it is a most interesting letter to read, for in it Justin gives a description of what really did take place at one of the Christian meetings for worship, about which such untrue stories were told. It is the first full account we have of a Church service after the time of the Apostles. "On the day called Sunday," he says, "all those who live in the towns and in the country meet together, and the memoirs of the Apostles and the writings of the Prophets are read, so long as time



Altar of Incense on which Worship was offered to the Roman Emperor

allows." Ask the class to suggest what is meant by the "memoirs," and why the Gospels were called this. Notice the regular observance of Sunday. "When the reader has ended," Justin goes on, "the president addresses words of instruction and exhortation." In other words, he preaches a sermon. Explain that the president would naturally be the chief minister of the church, and he was called either the presbyter or the bishop. Let the children see the need of some one person to take the lead in the service, to prevent confusion. "Then we all stand up together and offer prayers." Tell the class that the Jews used to stand to pray, and that it is the custom even now in some Scotch churches. Justin goes on to say that bread and wine were then brought to the president, who offered up prayers and thanksgivings, to which the people said "Amen," and then the bread and wine were distributed to those present, who all partook. Ask what name was given to this act of worship by the Apostles, and what we call it now. The service closed with a collection, which was handed to the president, and used by him for the help of orphans, widows, prisoners, the sick, and "all who are in need." The duty of providing for these had been very strongly urged on Christians by St. Paul, and he had advised them to put by their contributions every Sunday, so most likely the custom of making collections at the Sunday services was a very early one.

VII. The Trial and Martyrdom of Justin.—Justin knew that he ran a great risk by so openly declaring himself a Christian and coming forward as a champion of the Christian religion. He said once that he expected to be "plotted against and fixed to the stake." But he never hesitated about facing this risk; and when his time came to be tried, he showed the same firmness and courage that St. Ignatius, St. Polycarp, and many other martyrs had done before him. We do not know the circumstances that led to his arrest, only that it took place in Rome; but we have an account of his trial. He was brought with six other Christians before a magistrate named Rusticus, who, addressing himself to Justin as

the chief among the little company of prisoners, said, "Obey the gods at once and submit to the kings." To this Justin replied, "By obeying Jesus Christ we do no wrong and are not worthy of blame." Then Rusticus questioned him about his religious faith; and when Justin said he believed in the teaching of the Christians, Rusticus said, "Are those the doctrines that please you, you utterly wretched man?" He went on to ask him where the Christians assembled to worship. Justin said he only knew of one place of meeting—the house where he lodged, "above one Martin, at the Timotinian Bath." The magistrate then asked him, "Are you not, then, a Christian?" and Justin answered, "Yes, I am a Christian." Then, after the other six had been examined and had confessed themselves Christians, Rusticus tried to persuade them to save their lives by offering sacrifice to the gods. There was an altar in the magistrate's court on which a fire was burning. (See "Pictures and Illustrations for the Teacher," Series IV.) If they would have thrown a pinch of incense into the fire they would have been set free, whereas Rusticus threatened, "Unless ye obey ye shall be mercilessly punished." Yet they all made the same answer, "Do what you will, for we are Christians, and do not sacrifice to idols." Then they were all sentenced to be scourged and beheaded, and were led away to their death.

ADDITIONAL HOME OR CLASS WORK

1. How does Justin Martyr describe a Christian service of his time?
2. Why did Justin Martyr deserve the title "A Defender of Christianity"?

Books for the Teacher's Use.—Farrar's "Lives of the Fathers," "Great Men of the Christian Church," by Williston Walker.

LESSON IX

The Story of Origen

Introduction.—Show a map of Africa and ask the children if they can point out Alexandria. If so, let one of them come and do it. If not, let the teacher point it out, and ask the class what country it is in. Tell them that it is a very busy and important city, and ask if they can think why. Trace the route from England to India, and show how all vessels pass Alexandria. So it is naturally a centre of commerce, and people from many countries, India, Arabia, Egypt, France, England, &c., live there. Let the teacher picture the meeting of black, brown, and white races, with their different speech, manners, and dress. It was just the same hundreds of years ago, when Polycarp and Justin lived, only it was even more important then. Tell the class that it was named after Alexander the Great, and that very many Greeks lived there, as well as Jews. It was the capital of Egypt, and one of the most magnificent and wealthy cities of the world; not only a seaport, but a great manufacturing town. It is said that idleness was unknown there. Men and women, boys and girls were all employed, either in glass-blowing, weaving of linen, making the parchment of which books were made, &c., and some occupation was found even for the blind and the lame. It was a very learned city, too, and had a very famous library, containing many thousands of books, which had been collected from all parts of the world.

I. The Boyhood of Origen.—It was in Alexandria that a boy was born, named Origen, who grew up to be a very famous teacher and a great saint. His father and mother were Christians, and they brought up their

son as a Christian boy. There was a large and important church in Alexandria, and a famous Christian school, called the Catechetical School, to which all those went, both heathen and Jews, who wanted to learn about Christianity, or to be prepared for baptism. These last were called "catechumens." A learned Christian man named Clement was its head. This Catechetical School was not like our schools or colleges: there was no school-building or lecture-room; the pupils came to the teacher's own house, or some other convenient place; and there were no fees—each paid what he liked or could, and very often nothing at all. Origen's father, Leonides, gave his boy a good education, and made a special point of his gaining a thorough knowledge of the Bible. When a child, he had to learn a passage every day by heart, and he often puzzled his father by the questions he asked as to their meaning. He showed such intelligence and such an eager desire for knowledge that Leonides hoped great things of him in the future and thanked God for giving him such a son. When Origen was old enough he was sent to the Catechetical School, and became a pupil of Clement. When Origen was sixteen, Leonides was thrown into prison for being a Christian, and the boy longed so much to share his father's fate that his mother could only restrain him from going to join Leonides in prison by hiding all his clothes. So Origen wrote a letter to his father, begging him not to give way and deny Christ for the sake of his family, because he, Origen, would support them all himself. Leonides did not give way—he died as a martyr, and Origen set to work at once to find some way of earning money to support his mother and his six younger brothers.

II. The Student and Teacher.—The work he was best fitted for was that of teaching, and, though he was still so young, he was quite able to teach boys the Greek language and all the other subjects they were expected to learn. He therefore became a schoolmaster, and till he could get pupils enough to support himself and his family, he was helped by a wealthy lady in

Alexandria. He studied hard at the same time, and collected a little library by copying portions of the books he was able to borrow or to read in the public library. Sometimes he managed to buy one out of his savings. Ask the class if they know what books were like in those old days—talk a little about them—the value of the hand-written manuscripts, the labour spent upon them, &c. Compare with the number and cheapness of books now.

III. Origen made Head of the Catechetical School. —When Origen was only eighteen, the Bishop of Alexandria made him the head of this school. This shows how highly he thought not only of Origen's abilities, but of his character as a Christian. It was a very dangerous position, for the Emperor had forbidden anyone to try to make people Christians, and Clement had been obliged to flee for his life. But Origen was young and unknown, and so it was safer for him. He had begun of his own accord when Clement left, to gather scholars together and to teach them, and he taught so well that numbers of pupils flocked to him, and many were led by him to become Christians. In fact, so many came to hear and to learn about Christianity that he had, by and by, to give up all his other teaching. Origen would take no payment from the scholars, for he wanted all who would to come freely to hear and learn about the Christian religion; so in order to keep himself he sold his library and lived for some years on the sum he gained for this, at the rate of about sixpence a day. He wore no shoes, slept on the bare ground, and ate the very plainest food, often fasting altogether; and he spent the greater part of the night in prayer and study. His one desire was to live according to the example and commands of the Lord Jesus Christ, and to persuade other people to become Christians. The last thing he wanted was to gain fame for himself, but this he could not help. The news of his learning and his goodness spread far and wide, and people from distant countries, from Arabia and Syria, sent to ask him to come and visit them and teach them about the Christian

religion. All the time he was teaching he carried on his own studies and his mother helped him to learn Hebrew. She may have been a Jewess.

IV. Origen as a Writer.—For about thirteen years Origen continued his work as teacher of the Catechetical School, the number of the pupils increasing so much that he had to get an assistant. Then because his life was in danger he was obliged to fly secretly from Alexandria, and he spent a couple of years in Palestine. When he was able to return to Alexandria he did not go back to his teaching, but gave up all his time to studying the Scriptures and writing books about them. A very rich man, named Ambrosius, who had become a Christian through Origen's teaching, enabled him to do this by supplying him with all the money he needed for his work and for his own support. He gave him a costly library and provided a number of shorthand writers to write at his dictation and clerks to make fair copies. Among these were girls, skilled, we are told, in the art of writing. Speak of the need for writing to be beautiful as well as clear. When books were written by hand the art of writing was a very important part of education, for it provided a living for many—girls, we see, as well as boys. Origen's books on the Bible and about religion had a great influence for good. They helped to encourage the study of the Scriptures, and they helped many—both Christians and heathen—to understand better the truths of the Christian religion.

V. Origen Ordained as a Priest.—When Origen was about forty years old he paid a visit to his friends in Palestine, and while he was there the Bishops of Jerusalem and Cæsarea persuaded him to be ordained. Ask what this means—set apart to be a minister in the Church—a "Presbyter," as the office was called then—a "Priest" we should call him now. They thought he would be able to do even more useful work in the Church as an ordained minister. But Origen's own Bishop of Alexandria was vexed with him for being ordained without coming first to him.

VI. Origen's Harsh Treatment by the Bishop of Alexandria.—It seems almost as if the Bishop must have been jealous of Origen's fame, for even if he was wrong in what he had done, Origen did not deserve the harsh treatment he received. He was forbidden to teach in Alexandria or to exercise his office as a priest, and the Bishop went so far as to call some other Bishops together and to pass a decree that Origen should be put out of the Church altogether—not allowed to take any part in its worship or receive the Holy Communion. But most of the Churches would not obey this decree, for they did not think it was just. Origen felt this treatment very much indeed. Nevertheless he said it was his duty to accept rebuke meekly, for we are bidden to love our enemies, and he would never speak against the Bishop. He was obliged, however, to leave Alexandria for good.

VII. Origen's Life and Work at Cæsarea.—Origen now went back to Palestine, and for the rest of his life, about twenty years, he made his home in Cæsarea. He founded another catechetical school there, and worked hard as a teacher and as a writer, too. He also gave public lectures on the Bible every Wednesday and Friday, which were attended both by men and women. He was obliged to go away for two years during this time, because another persecution broke out against the Christians, and he went to a province in Asia Minor and there remained in hiding, in the house of a Christian lady.

VIII. The Death of Origen.—When Origen was getting to be an old man, over sixty-five, there was a fresh persecution of the Christians. He was seized at Tyre, where he had gone on a visit, imprisoned and most cruelly tortured, to make him renounce Christianity. Nothing, however, would make him give way. It is said that he was condemned to be burnt at the stake, but at the last moment the Emperor died and Origen was released. Two or three years later he died, probably from the effects of his sufferings. Origen was one of the most saintly men that had lived since the days of the Apostles. He was one of the Church's

greatest teachers, and the first to make a thorough study of the Bible. Yet he had to suffer persecution by some of his fellow-Christians, as well as by the heathen, and he was misunderstood by a great many who did not agree with all that he wrote and taught. He deserves, however, to be reckoned among the saints and martyrs of the Church.

ADDITIONAL HOME OR CLASS WORK

1. What difficulties had Origen to fight against in his life, and how did he overcome them?

2. What do you know about Alexandria? What was the "Catechetical School"?

Books recommended for the Teachers' use.—

Farrar's "Lives of the Fathers," Alban Butler's "Lives of the Saints."

LESSON X

St. Anthony, Hermit and Monk

Introduction.—Ask the children if they have ever heard of people going to live all by themselves, out of doors, in tents or huts instead of in houses. If they suggest gipsies, point out that gipsies live in families, several together; but sometimes we come across a person who lives quite alone, away from everybody, in a mountain, cave, or some other lonely place. He is called a *hermit*. See if the class can suggest any reasons for people liking to do this—for instance, love of the open air and the country. Some people hate to be shut up in houses and towns; they want freedom and space; they love to watch and study all the beautiful things in the world—the sky, the stars, the trees, flowers, &c. Some people like to be quite alone, so that they can read and think better. But there is another reason which has made a great many people go and live as hermits.

I. The First Christian Hermits.—In old days a great many men lived like this because it gave them more time and peace to pray and think about God, and they thought they would be less tempted to do wrong and would become holier. The Christians used to find it very difficult to live as disciples of Jesus Christ in heathen towns and villages. Point out how hard it is to do quite differently from the people we live among. So many of them went away into the deserts or the mountains and lived in caves or in tiny cells which they built themselves. They dressed in some rough garment, very often a sheepskin cloak, and lived on bread and water, with perhaps a little salt, sleeping generally on the bare ground or on a bed of rushes. They worked with their hands to supply their

daily needs, but they gave up most of their time to prayer. Some of these Christian hermits became great saints, and one of these we are going to hear about to-day. His name was Anthony.

II. Why Anthony became a Hermit.—Anthony was born just about the time that Origen died. Ask the class what kind of parents Origen had. Anthony had Christian parents, too, but he was brought up very differently. There was a heathen school only in the village where he lived, and his parents were afraid of his learning evil there. Anthony, therefore, was kept at home, and learnt very little. He could read neither Greek nor Latin, the languages in which most books were then written. Origen, Justin, and Ignatius were all learned men; but point out that it is possible to be a great saint without being learned. Speak of the Apostles. What was the calling of St. Peter and St. John? When Anthony was eighteen his parents died and left him with a younger sister to look after, but with plenty of lands and money. If he had liked, he could have gone about and enjoyed himself like other rich people. But one Sunday, when he was at church, he heard the words read that Christ said to the rich young man whom we read about in the Gospels. Ask if any of the class remember them. "Sell that thou hast and give to the poor and thou shalt have treasure in Heaven." Anthony felt that these words were addressed to him, and he gave up all his fortune to the poor, put his sister into the care of some good women, and went to live as a hermit. He chose a lonely spot near the village where he was born, and there he settled down. He spent a great part of his time in prayer and reading religious books; worked hard with his hands, giving all he could spare to the poor; ate nothing but bread and water, with a little salt, and slept on a rush mat or on the floor. Contrast with what he might have had—feasts, a luxurious house, nice clothes, importance in the eyes of men, &c. After living like this for fifteen years, he felt he must do something harder to show his love for Christ; so he determined to go right away into the desert.

III. The Trials of Anthony.—Anthony turned his back on the place in which he had lived for so many years and set out alone. The story says that as he walked along he seemed to see a big silver plate which the devil had put to tempt him, but he passed that by, and then he saw a lump of gold, but he passed that too, and never stopped till he reached the top of a mountain, where he found a ruined castle, full of reptiles. There he entered in, and he stayed there for twenty years. He took bread with him to last for six months, and twice a year friends brought him a fresh supply, which they put on the top of his dwelling, but he saw no one all that time. Picture the loneliness, the hardships and discomforts of such a life. But Anthony had worse things even than these to endure, for Satan sent him all kinds of temptations, and often it seemed to Anthony as if evil spirits and the devil himself were present with him and attacked him in the shape of wild beasts and monsters. This was so real to him that he fought hard with them, and was often greatly exhausted afterwards. Sometimes he heard terrible noises, and was very much afraid till he remembered the Lord Jesus Christ and called on His Name, and then the spirits left him and fled. Once, after a specially terrible fight, he cried out, "Where wast Thou, my Lord and Master?" And he heard a voice which said, "Anthony, I was here all the time, but I waited to behold thy struggle. Since thou didst endure and wast not conquered, I will ever be thy helper and will give thee a name to be known over the world." There is a prayer in the Litany which Anthony might have used if it had then been written. Ask if any can think of it. "From all evil . . . assaults of the devil, Good Lord, deliver us."

IV. Anthony's Return to his Fellow-men, and the Beginning of Monastic Life.—How long did we say that Anthony lived in this castle? After all these years he was persuaded to come down from his mountain and to visit the many other hermits who were trying to imitate his life. These men found it a great help to have Anthony to direct their work and prayer and manner of life. But it was difficult for him to do this

when they were scattered about at a distance from one another. A number of the hermits therefore built huts or found caves for themselves near together and joined in a common life. They spent much time alone in their cells, in prayer and meditation; but they met together for services and for meals. Those who lived like this came to be called *monks*. We shall hear a great deal more about them by and by. Anthony directed them and taught them, and a great many more men were led by his example and his influence to become monks. He went about amongst them in a white sheepskin coat, with a girdle, but underneath he wore a garment of rough sackcloth next his skin. He was afraid that if his body was too comfortable his soul would more easily forget God, and the devil would find it easier to make him do wrong. When strangers came to see the monks they always knew Anthony at once, because he looked so happy.

V. Anthony's Desire to be a Martyr.—Of whom have we heard already that he longed to be a martyr? Anthony had the same wish; so when the Christians were persecuted again he followed the martyrs to Alexandria, and went everywhere encouraging them. He showed himself at all the public places till the judges said that no monk was to appear in the courts, or even stay in the city. All the other monks concealed themselves, but Anthony put on his white robe and stood in the most public place. But God protected him, as He had other work for him to do.

VI. Anthony's Return to the Desert.—After this, Anthony went back to his monastery, but so many people came to see him—some to seek his advice, and some to be healed from diseases—that he could get no quiet for praying or thinking about God. So he thought he would go back to the desert, and he found a very lofty mountain, under which was a stream of sweet, cold water, and some olive-trees. There he made a little garden, and grew corn to make his own bread so that he need be a trouble to no one, and sweet herbs, so that he might refresh the visitors who came to see him, and

the travellers who passed by. He spent his time in working and praying, and from time to time came down to see how his monks were getting on, and to help them with his advice.

VII. Anthony's Death.—A little time before Anthony's death he went down to give the monks his last instructions. They wanted him to stay and die with them, for he was 105 years old. But he would not do this. He had lived and fought alone for the greater part of his life, and he wanted to die alone, except for two disciples who lived with him in his old age. A short time after he fell sick, and as he lay on his deathbed he said: "Farewell, my children. Anthony is departing and will be no longer with you." Then he died. He left his sheepskin cloak to the Bishop Athanasius, who afterwards wrote his life, and whom we shall hear more about next week.

ADDITIONAL HOME OR CLASS WORK

1. Think in what ways St. Anthony was a Builder of the Church.
2. What is a hermit?
3. What made some of the early Christians live as hermits and monks?

Books recommended for the Teachers' Use.—Farrar's "Lives of the Fathers"; "The Monastic Life," by T. W. Allies; Charles Kingsley's "Hermits."

LESSON XI

How St. Athanasius Defended the Faith

Introduction.—Ask the children what they would do if any one said untrue things about a person they cared for. They would stand up for him, of course. It would be disloyal not to do this. Even if we did not care for a person, it would be right to defend him if we heard things said about him that we knew were not true; we should always stand up for the truth. Discuss some of the ways of doing this. Show that to fight or get angry does no good. To knock a person down will not convince him that he is wrong; we must try to prove that what he says is not true, and show our faith in the one we are defending, by our conduct. We are to hear to-day of a man who spent his life in defending what he as a member of the Church believed to be the truth about the Lord Jesus Christ.

I. The Faith which Athanasius Defended.—What do we believe to be the truth about Our Lord Jesus Christ? We repeat our belief every Sunday in church. Can you think of the words and what we call them? Ask the class to repeat the "Apostles' Creed" down to "and sitteth on the right hand," &c. Tell them we call it the "Apostles' Creed" because it contains what the Apostles taught about Jesus Christ and the great truths of our Christian religion. We *stand* to say it to show that we are ready to defend our faith. There is another Creed which says more fully what we believe about Jesus Christ. Ask if the class can remember its name and where it comes in our Prayer-book. Let them find out the Nicene Creed and listen while the teacher slowly reads the clauses from "And in our Lord" to "by Whom

all things were made." This Creed was drawn up by the Church 1,600 years ago, because there were some men who taught that Jesus Christ was not really God. The leader of these was a priest at Alexandria, named Arius, and he persuaded many others to think the same. But there was a man named Athanasius who stood out in the face of the whole world, and at the risk of his life, to defend the truth that the Lord Jesus Christ is "very God of very God." We have one Creed which is called after his name—not because he wrote it, but because it contains what he taught—and this we say sometimes instead of the "Apostles' Creed." What is this? Let the class find the Athanasian Creed and read the rubric.

II. The Boyhood of Athanasius.—The parents of Athanasius were Christians and lived at Alexandria, and though they were poor they gave him a good education. Whom else have we heard of whose home was at Alexandria? Ask what school Athanasius would naturally go to. No doubt he also went regularly to church, and he and his companions used sometimes to play at holding a service. Perhaps some of the class have done the same; at least they have played at "school." One day the Bishop of Alexandria was watching a group of boys playing at "church" by the seashore. One was pretending to be a Bishop and was baptizing the rest. This one was Athanasius. The Bishop called them in, and he was so struck by the intelligence of Athanasius that when the boy had finished his school education he took him into his house and made him his secretary, and treated him like a son. When he was old enough he was ordained as a deacon. He grew up to be a very studious young man and very religious. Though he dwelt in the Bishop's house he lived nearly as simply and as strictly as the hermits we heard about last week. He is said to have gone sometimes to visit St. Anthony.

III. Athanasius at the Council of Nicæa.—When Athanasius was about thirty years old, a very important event in his life took place. He went with the Bishop

Alexander to attend a great meeting of Bishops, who came together to discuss the things that Arius and his followers were saying and teaching about the Lord Jesus Christ, and to make quite clear what the Church believed and taught to be the truth. It was the Emperor Constantine who arranged to hold this meeting. He was friends with the Christians and wanted all the people whom he ruled over to become Christians. Point out how different this was from the times we have been hearing about lately, when to become a Christian was to risk being put to death. The Emperor sent letters of invitation to the Bishops, and they came in haste from all parts of the Roman Empire, from Rome, from Persia, from Palestine, from Alexandria, and many other places; some in carriages, some on horseback, some on asses, all hurrying to the little town of Nicæa in Asia Minor, where the meeting was to be held. About 300 came altogether; and with the Bishops came their attendants, priests and deacons, Athanasius being among these. There had never been such an event in the history of the Church. It must have been a wonderful sight—the great hall filled with Bishops, the ministers of lesser rank seated on benches round the hall—in the centre of the hall a chair on which was placed a copy of the four Gospels, as a sign of the presence of Christ among them—at the end a gilded seat for the Emperor, who had called them all together. When he entered in all his splendour of gorgeous robes and jewels, the whole assembly rose to greet the first Christian Emperor. But he would not sit down till the Bishops, the ministers of God, had taken their seats. Then he made them a speech and the discussion began. Many of those present were old; many were wise and learned; but there was one young man " of puny stature, but with a face of singular beauty," of whom Arius and his friends were more afraid than of any other, and to whose words all those venerable Bishops listened with attention and respect. This was Athanasius, who had already in Alexandria come forward against Arius to defend the truth. He spoke now with such eloquence and earnestness that an

aged Bishop is said to have pointed him out afterwards to the Emperor with the words, "Behold the noble champion of Christ!" It was at this meeting that the Nicene Creed was drawn up, the Bishops coming up one after another to sign their names, in token that they accepted it as a declaration of the Faith of the Church.

IV. How Athanasius Defended the Faith.—Not long after this Alexander died and Athanasius was made Bishop in his place, all the people crying out, "Give us Athanasius, the good, the pious, the true Christian; he will be a Bishop indeed." His position as Bishop of Alexandria was a very important one, something like that of our Archbishop of Canterbury, so that what he thought and did mattered very much, and all the friends of Arius wanted to get rid of him, because he stood firm by the Nicene Creed, and he would not let them preach in the churches. For forty-six years he was Bishop, and all this time he fought and suffered for the faith, for his enemies left him no peace. They told all kinds of lies about him to the Emperor and made all kinds of complaints. Other Emperors succeeded Constantine, who were friends of Arius, and they persecuted Athanasius. Five times he was either sent away into exile or had to fly for his life. But he would never give way an inch, because he cared so much for the truth. He dared to stand out against Emperors even to their face, and paid no attention either to threats or bribes. On one occasion he was holding an evening service in Alexandria when the church doors were burst open and a band of soldiers rushed in. Athanasius quietly seated himself on his throne and bade a deacon intone Psalm cxxxvi., while the people repeated the response, "For His mercy endureth for ever"; then he calmly urged them to pray. In the end his people forced him to escape. Another time, when he was obliged to flee, he went into the desert, and there he spent some time, living among the hermits and leading their life. He had to hide in caves and wild places and sometimes, we are told, lived with the wild beasts. He bore all cheerfully and was quite undaunted, speaking and writing when-

ever he had the opportunity, to declare the truth that Jesus Christ is God.

V. The Last Days of Athanasius.—At last, when Athanasius was an old man of about seventy, he was allowed to return to Alexandria for good, and he spent the last six years of his life among his people, who loved him greatly because he was always so kind and courteous and ready to help everybody who was in need. Even to his enemies he was generous, and believed the best he could of them and never bore malice. It was only against what was untrue and did dishonour to the Lord Jesus Christ Whom he loved so much that he was stern and unyielding. One of the Emperors called him contemptuously "a little mannikin"; but though he was little in body, his heart was great, and he deserved the title by which he has been called—"the royal-hearted hero."

ADDITIONAL HOME OR CLASS WORK

1. Mention by name the three Creeds of our Church, and say why these names have been given to them. What is the meaning of the word "Creed"?

2. Why was Athanasius called a "Defender of the Faith"? How does he deserve the title of "the royal-hearted hero"?

Books recommended for the Teacher's Use.—Farrar's "Lives of the Fathers"; "Athanasius" in "The Fathers for English Readers" Series; "Great Men of the Christian Church" (Williston Walker).

LESSON XII

Hilary of Poictiers, the Champion of the West

Introduction.—Last week we talked about a man who helped to keep the Church true to its faith in Jesus Christ. What was his name? Where did he live? To-day we are going to hear of one who did the same work in a country much nearer to us. What is the name of the nearest country to the British Isles? Tell the class that the old name for France was *Gaul*. Here there lived a man named Hilary, who while Athanasius was defending the Faith in the East, came forward as its champion in the West. Point out on the map the distance between Alexandria and France, and help the class to realise how much more this meant then than now, because travelling was so much slower. There were parts of Gaul where people knew nothing about the Nicene Creed for years after it was drawn up, because news took such a long time to travel. Somebody was needed, therefore, to defend the Faith in the West as well as in the East.

I. Hilary's Home and Early Life.—France not only had a different name, but it was a very different country from the France of to-day. Ask if the children have learnt anything about what Great Britain was like in early days. Tell them that a great part of Gaul, too, was very wild and barbarous. There were huge forests, in which were wild beasts. The people, too, were rough in their manners and little educated. There was, however, one district, called Aquitaine, which had been civilised by the Romans. In this part, in the town of

Poictiers, Hilary was born and grew up to manhood. He must have had a very happy boyhood. His home was in a beautiful country of vineyards, orchards, and meadows. His parents were wealthy and could afford to give him every advantage. There were plenty of good schools in Poictiers, and he had a first-rate education. There was one great drawback, however, to all this. Hilary's parents were heathen, and so were most of the people among whom he lived. The greater number, too, were rich and led very selfish and sinful lives. He grew up, therefore, as a heathen, and it would have been little wonder if he had learnt to take pleasure in what was wrong and evil.

II. How Hilary became a Christian.—Hilary, however, was naturally upright and good, and hated what was bad. Like Justin, he wanted something better than the heathen religions could give him, and he was eager to learn about God. Like Justin, too, he found a friend who advised him to study the Bible. He began with the Old Testament and went on to the New, and as he read and pondered over the Gospel of St. John, the "light of the glorious Gospel of Jesus Christ" shone into his heart, and he became a Christian.

III. Hilary made Bishop of Poictiers.—After his baptism, Hilary led a very simple and holy life. He filled his time with deeds of mercy and kindness, so that everybody loved him and looked up to him. Besides being so good and so lovable, he was extremely learned and very gracious in his manners. It was no wonder, therefore, that when the Bishop of Poictiers died, the people called for Hilary to take his place. They wanted some one who would fill the position well, and they felt that Hilary was the man to do it. Hilary had a very high ideal of what a Bishop should be, and he did his very best to live up to it. He thought that he ought to set an example to his people by living a holy Christian life, and that he ought to make the Gospel of Jesus Christ known by every means in his power, and to use all his gifts for this purpose. He began, therefore, to write books about the New Testament, to help people to

understand it better. This made his name more widely known, and before long his life of quiet, happy work among his people was disturbed by trouble from outside.

IV. How Hilary Defended the Faith.—Although Athanasius was defending the Faith so boldly in the East, a great many of the Bishops did not remain true to the Nicene Creed, because they were afraid of the Emperor. The Emperor was a follower of Arius. He wanted to make the Bishops give up the Nicene Creed, and persecuted those who, like Athanasius, held by it faithfully and taught that what it said was true. Hilary was one of these, and he was warned that he had better at least be silent and not preach or write about what he thought. Ask the children how they think Hilary acted on receiving this warning. He felt that it would be wrong and cowardly to do as he was advised. He loved peace, and he loved his home. To stand out against the Emperor was, he knew, to risk exile and perhaps death. But Hilary never hesitated as to how he should act. He must at all costs, he said, be faithful to the name of the Lord his God and suffer nothing that was untrue to be said of Him. He spoke out, therefore, quite openly and boldly in defence of the Nicene Creed, and in doing so defied both the Emperor and the Bishop who was his own superior. Thus Hilary earned the title of "the Athanasius of the West."

V. How Hilary Suffered for the Faith.—The Bishop was very angry with Hilary and determined to get rid of him if he could. He therefore accused him falsely to the Emperor of being disloyal and of stirring up the Gauls to rebel against Rome. It was contrary to the laws of Rome to punish any man without giving him the chance of defending himself. Nevertheless, Hilary was sent into exile without even being told what had been said against him. He knew it was a lie, but could not contradict it. He was sent away into Asia Minor, so that he should be far from his friends in Gaul. He was very sorrowful at having to leave his people and his work, and what made him still more sad was that he got no answers to the many letters he wrote to the Bishops in

Gaul, urging them to stand firm by the Faith. At last he found out the reason of this—that none of his letters had been allowed to reach them. Hilary did not give himself up, however, to sadness, but made the most of his life in his exile. He studied much and wrote books, and wherever he went in Asia Minor he defended the Faith so vigorously that the Emperor thought at last that he had better send him home again. After being absent about seven years Hilary returned to Poictiers, where his people received him with great joy, and the rest of his life was spent peacefully in doing his work as a Bishop.

VI. Hilary as a Writer of Hymns.—Besides defending the Faith, Hilary did another important bit of work for the Church. After he came back from his exile he wrote a book of hymns. What hymns have we heard of before as being used in Christian services? Recall briefly what the scholars were taught about these in earlier lessons. Remind them of the difference that was pointed out between the psalms and canticles, and the religious songs that we now call hymns. Choose a verse of some well-known hymn—for instance, "Children of the Heavenly King." Write it on the board and, if possible, let the children sing it. Get them to notice that the lines are equal in length; that the end words of each line rhyme, and that one syllable only is sung to each note of the tune. Compare with a chant. Hymns are much easier to sing than psalms. Hilary was one of the first who wrote hymns for people to sing in church. He had heard some while he was in exile in Asia, and when he came back to Poictiers and had the leisure, he wrote a little book of hymns. What language would he write them in? Tell the children that in Gaul and Italy and all the countries in the West of Europe well-educated people talked and wrote in Latin. Hilary wrote his hymns, therefore, in Latin, but some of them have been translated into English and we can read them and sing them now. Copies of the following hymn might then be given to the class, and they might be asked to learn it before the next Sunday, when perhaps it

MAP OF EUROPE ILLUSTRATING THE HISTORY OF THE EARLY CHURCH

might be sung in school. The hymn is contained in "The Church Hymnary" (No. 346), and can be sung to the tune of "Thy Kingdom come, O Lord" in "Hymns Ancient and Modern."

Gone are the shades of night,
The hours of rest are o'er;
New beauties sparkle bright,
And heaven is light once more.

To Thee our prayers shall speed,
O Lord of light Divine;
Come to our utmost need,
And in our darkness shine.

Spirit of love and light,
May we Thine image know;
And in Thy glory bright,
To full perfection grow.

Hear us, O Father blest;
Save us, O Christ the Son;
Thou, Comforter, the best,
Lead us till life is done.

ADDITIONAL HOME OR CLASS WORK

1. Learn by heart the morning hymn of Hilary.
2. Why was Hilary called "The Athanasius of the West"?

Books Recommended for the Teacher's Use. — Farrar's "Lives of the Fathers" (vol. i.); "The Fathers for English Readers" (St. Hilary and St. Martin); "History of the Christian Church (Nicene and Post-Nicene Christianity)," 311-600, vol. ii. chap. viii.), Schaff.

LESSON XIII

St. Martin of Tours, the Soldier Saint

Introduction.—We are going to hear to-day about a builder and hero of the Church, who began life as a soldier in the service of the Roman Emperor, and who later on became a monk and a Bishop. His life therefore was one of very varied experiences. But from the age of ten he proved himself a "faithful soldier" of Jesus Christ, "unto his life's end," and fought in His name against "the world, the flesh, and the devil."

I. Martin's Boyhood.—Our hero's name was Martin. His parents were heathen, and his father was an officer of high rank in the Roman army. He very naturally wished his son to follow his own profession, and besides this, a law had lately been made that the sons of veteran soldiers should join the army. It was therefore a settled thing from his infancy that Martin should be a soldier. The boy himself, however, wanted to become a Christian. Ask the class if he could not be a Christian and a soldier too. Point out that though this was quite possible, yet it would be difficult for a boy to lead a Christian life as a soldier at that time, for the army was heathen to a great extent, and there was much wickedness in it. We do not know how he first learnt about Jesus Christ, but when he was only ten years old he asked to become a catechumen. What did this mean? When he was twelve he wanted to become a hermit. His father insisted, however, that Martin should enter the army, and forced him to do so when he was fifteen.

II. Martin the Soldier.—Discuss briefly with the class the different ways in which Martin might have behaved in these circumstances. He might have been resentful, and taken no trouble to be a good soldier. Or

he might have made a good soldier of the Emperor, and forgotten his purpose to be a good soldier of Jesus Christ. What he did was to make the best of the matter and to show that it was possible to be a faithful soldier both of the Emperor and of the Lord Jesus Christ. He performed his duties in the army so well, that though he was a mere youth he was given a position of trust; while he set such a good example as a Christian that his comrades could not help loving and respecting him. Picture the temptations and difficulties which he must have had to face; the scorn and mockery he probably had to endure, &c. Though Martin was not able as yet to become a hermit, he lived as simply as ever he could, and gave away all he could spare of his pay and his possessions. One bitterly cold day in winter, as he was riding through the gates of a city in France, he saw a half-naked man shivering in the cold. Martin had already given away all his money, so, drawing his sword, he cut in two the warm cloak which he wore over his soldier's tunic, and gave half to the poor man, wrapping the other half round his own shoulders. (See the story as given in Farrar's "Lives of the Fathers.") The following night, as he slept, he dreamed he saw the Lord Jesus Christ standing by him, clad in the half-mantle which Martin had given to the beggar, and he seemed to hear the Lord saying to a company of angels which surrounded Him, "Martin, though only a catechumen, has clothed me with this garment." Remind the class of Our Lord's words, "Inasmuch as ye did it," &c.

III. How Martin came to Leave the Army.—Martin was eighteen when this happened, but he had not yet been baptized. He now decided to take this step at once. He longed to profess himself openly as a follower of Jesus Christ, and to give himself up entirely to His service. To do this he thought he must leave the army; but the officer under whom he served was unwilling to part with him, because he was such an excellent soldier. He persuaded Martin therefore to remain in the army a little longer. During the next two years

he saw some hard service, and then there came a moment when he felt that his duty to the Emperor was fulfilled and that he must carry out his great desire. On the eve of an important battle the Emperor determined to encourage his soldiers by giving each of them personally a present out of the spoils which had been taken in the wars. The men were called up in turn to receive their presents. By and by Martin's name was called. The young man stepped out from the ranks and stood before the Emperor; but instead of taking his present, he spoke out boldly and said, "Cæsar, hitherto I have served in your cavalry; suffer me now to enter the service of God. I am Christ's soldier and must fight for you no more." The Emperor taunted him with cowardice, and said he was afraid to fight. Martin therefore asked to be placed alone and unarmed in the front of the battle on the morrow. The Emperor consented; but before the morrow came the enemy begged for peace, and no battle took place. After this Martin was allowed to leave the army.

IV. How Martin became a Monk—Martin's whole heart was set now on being a monk. He wanted to give up everything for Jesus Christ. First, however, he went to Poictiers. Who was the Bishop there? Martin went to seek help from Hilary, and for a little while worked under him, and the two became great friends. Then Martin felt that he must go home and try to persuade his parents to become Christians. They lived a long way off, in Hungary, and the journey was a very dangerous one, through a wild and barbarous country, infested with robbers. Martin was nearly murdered once by these, but he was never afraid because he felt so strongly that God was with him, and he came safely through all the perils. He succeeded in converting his mother to Christianity, but his father was so angry with his son for leaving the army that he would not listen to him. As soon as Martin could, he returned to Poictiers, and Hilary then gave him a piece of land, a few miles out of the town, where he might live as a monk, and get others to do the same.

V. Martin the Monk.—As people began to hear about Martin and what a holy life he led, many came to him and asked him to teach them and help them too to live as monks. There had been very few monks before this in Europe, and none in Gaul. About eighty came now to Martin, and he taught them and directed them. They all obeyed and imitated him, although he was still quite a young man, because he was so much in earnest, and they felt that he was full of the Holy Spirit, and that the presence of God was with him. Many wonderful stories are told of miracles which he worked and visions which he saw, and his fame as a saint spread far and wide. After twelve years, the people of Tours, another town in Gaul, insisted on having him as their Bishop, and Martin was obliged, unwillingly, to consent. He now had a different kind of work to do. There were a great many heathen in that part of France, and Martin went about amongst them as a missionary, preaching the Gospel, building churches, founding monasteries, till before his death nearly the whole of France had become Christian. Yet, even as Bishop, he did not cease to be a monk. In a very quiet place outside Tours, he founded another monastery, and spent there all the time that he could spare from his work. He built for himself a wooden hut, and other monks built huts close by, or hollowed out holes in the hillside. Martin made a rule of life which they all obeyed. They kept nothing for themselves, but shared everything with one another. They dressed in one coarse garment of camel's hair, and only had one meal a day. The young men were allowed to spend some time in copying manuscripts, but no one else was allowed to do any work but what was strictly necessary, and there was to be no buying and selling. All the time possible was to be spent in prayer and in silence.

VI. Martin's Death.—When Martin was an old man of eighty he felt that he was about to die. He was obliged to take a journey to a certain town in his diocese; but before setting out he called his monks

together and told them that they must not expect to see him again, at which they all wept and lamented. When he reached the place to which he was journeying, he was seized with violent fever, and he bade his disciples lay him on the ground in sackcloth and ashes, for so, he said, a Christian ought to die. Those round him were struck with the brightness and beauty of his face. He died at midnight. Two thousand monks, we are told, conducted his body back to Tours and attended his funeral. All the country mourned him, for even the heathen loved Martin, and he had hardly any enemies. Throughout the Church he has been honoured as a saint. Ask the children if they know on what day the Church keeps St. Martin's memory. Remind them of *Martinmas* and of "St. Martin's Summer." Speak of the many churches and windows dedicated to his memory.

ADDITIONAL HOME OR CLASS WORK

1. Do you think St. Martin's rule that the monks should not work was a wise one? If not, give your reasons.

2. Tell the story of Martin and the beggar.

Books Recommended for the Teacher's Use.—Farrar's "Lives of the Fathers"; Alban Butler's "Lives of the Saints"; "St. Hilary and St. Martin," in the "Fathers for English Readers" series; "The English Saints," by W. Hutton.

LESSON XIV

St. Ambrose: One of our Earliest Hymn-writers

Introduction.—Ask the children if they have ever seen a Bishop. Perhaps they have been to a Confirmation service, or a Bishop has come to preach at the church they attend. How do they know him from the other clergy? Speak of his special dress: the respect shown to him, &c. Why is this? Bishops, priests, and deacons are all ministers, or servants, of God, and have the care of the Church; but the Bishops have the chief responsibility and the oversight of the other clergy. Even among the Bishops there are some who are chief. What do we call these in our Church? The Archbishops of Canterbury and York have very important work to do. They have to care for the needs of the whole Church in England. Sometimes they advise and help the King and Queen. We are going to hear to-day about a great Bishop who lived 1,600 years ago, and who not only taught and gave counsel to princes and Emperors, but who dared to rebuke and resist them in defence of truth and justice.

I. How Ambrose became Bishop of Milan.—There was a very important city in Italy called Milan, where the Emperors of Rome then lived. Show on the map, and speak of the present importance of Milan and how many people go there to see the beautiful cathedral. Just about the time that St. Martin was chosen to be Bishop of Tours, the people of Milan met to choose a Bishop for themselves. It was very important to have not only a good man, but one who was wise and strong, because the Bishop of Milan was chief over many other Bishops. Moreover, he lived in the same town as the Emperor, who often interfered in religious matters, and always

wanted the Bishop to do just as he liked. At that time a very good and able man—a Christian—was Governor of Milan. His name was Ambrose. He was a man of high birth and had had a very good education. It was his duty to see that order was kept in the city. There was great excitement over the election of the Bishop. Ambrose therefore went to the church, where the people were assembled, and entreated them to be calm. Suddenly a child's voice was heard crying out "Ambrose is Bishop." The cry was taken up on all sides, and the people insisted on Ambrose becoming their Bishop. They had great difficulty in persuading him to consent to this. He tried to get away and hide himself; but at last he recognised that it was God's will, and so he became Bishop of Milan.

II. The Life of Ambrose as a Bishop.—Whatever Ambrose undertook he gave his whole heart to. He had made a good Governor, and now he made a good Bishop. He had been a rich man, but he gave away all his lands and possessions, so that he should not have to give any thought to earthly affairs. He set to work also to study diligently, so that he might be better able to teach others, and he spent a great deal of time in prayer. A friend and pupil of the Bishop tells us how he generally spent his days. The first thing in the morning he went to church and read the daily service. Then he sat down to read at a table in his hall, and studied the Scriptures and the works of other great writers. The doors were kept open all the time, and people could come in and out to talk to him and ask his advice. He would stop reading at once to attend to any one who sought his help, and then go back to his books. Sometimes visitors would stay, just from curiosity, to watch him, but Ambrose paid no attention to them, and went on with his work. He never ate anything till the evening, and when his one meal was over he sat down to write his sermons and books. He always wrote and copied these with his own hand, so that he should not keep any one else from sleep, for he often worked late into the night, and then stayed up to pray. Often the Bishop went to the palace to instruct

and give counsel to the young Emperor, Gratian, who looked upon him quite as a father.

III. How Ambrose Defended the Faith against an Empress.—After a few years Gratian was murdered, and his little brother of eleven years old became Emperor. His mother, Justina, ruled for him. She often went to Ambrose for help and advice, for she and her son had many enemies, and the Bishop was always ready to help her. But there came a time when the Empress asked Ambrose to do something which he thought was wrong, and because he refused she became his enemy. She wanted him to give up one of the churches in Milan to the Arians. Remind the class of what Arius taught, and how Athanasius and Hilary had defended the true Faith. Imagine our King asking the Bishop of London to give up St. Paul's or Westminster Abbey for services that were not Christian. This is what the Empress's demand seemed like to Ambrose. He therefore refused, saying that God's priest could not give up God's temple, even to the Emperor. The Empress then sent soldiers to try to seize one of the churches; but the people were on the Bishop's side and flocked to the church to defend it. Then she sent an order to Ambrose that he must leave the city; but he refused to desert his people. The only place where he was now safe from violence was the church itself, with the buildings attached to it, and there he stayed in the midst of his people, who crowded to protect him. Soldiers surrounded the church outside, and would let no one that entered come out again; so for some days and nights the Bishop and his people remained inside the precincts of the church, in a state of siege. Picture the scene—the excited and terrified people, ready to break out into tumult, many weeping and entreating Ambrose not to leave them—the Bishop, calm and dignified in presence, preaching to them with words of reassurance and exhortation, till the vast congregation was soothed. Then, in order to keep them occupied and quiet, he began to teach them to chant the psalms, as we do now, each side singing alternate verses; and the soldiers outside joined in, as the sound

of the singing reached them. At last the Empress was obliged to give way, not daring to use violence towards the Bishop, because the people and even the soldiers were on his side. So Ambrose, like Athanasius and Hilary, defended the Christian Faith.

IV. How Ambrose Rebuked an Emperor.—Ambrose was not only bold to defend the Faith, even when it meant resisting the Empress; he was bold also to defend the cause of justice and right when it meant rebuking the Emperor himself. When Ambrose had been Bishop a good many years, another Emperor came to reign in Milan, whose name was Theodosius. He was a good ruler and a Christian, but he had a very violent temper. The people of a certain town committed a deed which roused his wrath, and in a moment of passion he gave orders for a most terrible act of vengeance. A dreadful massacre took place, and thousands of innocent men, women, and children were put to death. Ambrose loved Theodosius, and was sure he would repent of this evil deed, but he felt that it was his duty to rebuke him publicly. When, therefore, the Emperor, on his return to Milan, presented himself at the church as usual on Sunday at the hour of service, Ambrose met him at the church porch and, daring his anger, forbade him to enter, because his hands were stained with innocent blood. He must repent and be punished for his sin before the Bishop could allow him to take part in the services of the church. The Emperor was in his royal robes and surrounded by his imperial guards: the Bishop was alone and unprotected save by his courage and his faith in God; but it was this which gained the victory. Theodosius humbly acknowledged the justice of the Bishop's rebuke and withdrew to his palace, where he spent eight months in mourning and repentance. Then, at Christmas-time, he came again to the church, and begged Ambrose to grant him admission; but still the Bishop refused unless Theodosius would humble himself to confess his sin and repentance openly in the church before all the congregation. This the Emperor did, and then Ambrose allowed him to

receive the Holy Communion. They were always good friends after this, and the Emperor respected Ambrose for his courage in rebuking him.

V. The Hymns of Ambrose.—Remind the class of what has been said about Ambrose teaching the congregation to chant the Psalms. Tell them that we have to thank him for our present custom of singing the Psalms and the Canticles in our Sunday services. We should think it very dull if they were read or monotoned as they are in the daily services. Yet this was how they were read or recited in church before the time of Ambrose. One of our beautiful Prayer-book hymns was most likely composed by him, or at least was altered by him and made suitable for singing in church. Ask the class to name the Canticles. One of these we have not yet talked about. Which is this? We have to thank St. Ambrose for the "Te Deum." He wrote many other hymns as well, to be sung in church. Whom have we heard of besides who wrote hymns? What language did Hilary write them in? Ambrose wrote his too in Latin; but several of them have been translated into English, and we sing some of them even now in church, *e.g.* "Before the ending of the day" ("Hymns Ancient and Modern," No. 15). Ambrose, then, was a good and a great Bishop, and did an important work for the Church.

ADDITIONAL HOME OR CLASS WORK

1. Learn the following verses from an evening hymn of St. Ambrose:—

1.

Creator of the earth and sky,
Ruling the firmament on high,
Clothing the day with robes of light,
Blessing with gracious sleep the night.

2.

Day sinks; we thank Thee for Thy gift;
Night comes; and once again we lift
Our prayers and vows and hymns that we
Against all ills may shielded be.

3.

Pray we the Father and the Son,
And Holy Ghost: O Three in One,
Blest Trinity, whom all obey,
Guard Thou Thy sheep by night and day.

(*The English Hymnal.*)

2. How did St. Ambrose help to build up the Prayer-book?

3. Tell the story of Ambrose the Bishop and the Emperor Theodosius.

Books Recommended for the Teacher's Use.—"History of the Church (Post-Nicene Christianity)," vol. ii., Schaff; "Lives of the Fathers," vol. ii., Farrar; "The Fathers for English Readers (St. Ambrose)"; Jameson's "Sacred and Legendary Art," vol. i.

LESSON XV

St. Jerome, Scholar and Monk

Introduction.—In our last four lessons we have learnt about men who became Bishops of the Church. Ask their names, and the names of the towns where they were Bishops. To-day we are going to hear the story of a great and a good man, who, like St. Martin, was a monk, and who was also a great scholar. He gave up his life to the service of God, and did a very important work for the Church; but he had many faults, and unfortunately made many enemies. He was never chosen, therefore, to be a Bishop. His name was Jerome.

I. Student Life in Rome.—Jerome, like St. Martin, was a native of Hungary; but his birthplace and home was a village close to the borders of Italy. He belonged to a Christian family, and his parents must have been well-to-do, for Jerome seems always to have had money to do what he wanted. When he was about seventeen he was sent to Rome to finish his education, accompanied by a friend about his own age. Imagine what an event this would be to the two country lads—to see for the first time and to stay in the greatest city of the world, for Rome was still this, though the Emperors did not live there any longer. Ask where they lived at that time. Remind the class of what Rome was like in those days; its beauty, its gaiety, its luxury. It was half a heathen, half a Christian city. The rich people were given up to pleasure and amusements. They loved to dress themselves in fine clothes and jewels, and to

drive out in splendid carriages, attended by a host of servants. Many of the Christians even did the same. Jerome was a boy full of life and energy, keen to see and learn about everything, and just the one to enjoy the life of a great city. He was clever, too, and passionately fond of books and study, and this helped to keep him steady. But there were many temptations in Rome, and Jerome tells us himself that he was led into bad ways for a time. He never quite forgot, however, the Christian training he had received as a child. On Sundays he often went with his companions down into the catacombs—long underground passages where the Christians had been buried in the days of persecution—and he was fired with enthusiastic admiration for the heroes and martyrs of the Church. He heard also about the visit of Athanasius to Rome, twenty years before, and about the wonderful stories he had told of the lives of monks and hermits in Egypt. Perhaps these first roused in Jerome a desire to live the same kind of life himself. When he was about twenty he was baptized at Rome, and shortly after this he made up his mind to become a monk.

II. Life in the Desert.—After Jerome had made this great resolution he went home for a time; but even while at home he tried to live as much like a monk as he could, and he persuaded some of his friends to do the same. People were always ready to follow Jerome's lead, because he was so enthusiastic and so much in earnest. But he made enemies, too, because he was very hasty and impatient in temper, and very outspoken, and often violent in his language about people whom he did not like or approve of. He made enemies while he was at home, and was obliged to go away; so then, with his little party of friends, he set out for the East to visit the countries where the monks and hermits dwelt. After travelling about for some time Jerome went by himself into a wild and lonely desert, and there lived for some years as a hermit. His home, he says, was a cave "among rocks and precipices," and his companions were "scorpions and wild beasts." He clothed him-

self in coarse sackcloth, fasted so that he says his "bones scarce held together," and spent whole nights praying and weeping over his sins. He also worked hard, both with his hands, to provide his very simple needs, and with his brains, in hard study. With an intelligent class the teacher might suggest the question whether this was not better than, like St. Martin's monks, to try to spend all the time in prayer and meditation. Like Origen, Jerome had collected a little library while he was in Rome, and he had brought his beloved books into the desert. He studied and fasted so much that at last he became very ill, and while he was ill he had a dream in which he thought God rebuked him for reading books by heathen writers. After this he gave himself up entirely to study of the Bible, and set to work to learn Hebrew, so that he could read the Old Testament in the language in which it was written. He stayed for some time at a monastery in the neighbourhood, where there was a Jew who could teach him Hebrew; but by and by he quarrelled with the monks and was obliged to leave.

III. Second Period of Life in Rome.—After some years more spent in the East, at Antioch and Constantinople, very busy all the time with his studies and with writing books, Jerome went back to Rome. He was now quite a famous man because of his learning, and because he had preached and written so much about the monastic life. The Bishop made him his secretary, and he became a very important person in Rome. People admired him because he was so clever and witty, and spoke very eloquently. They looked up to him also as a saint, because he led such a self-denying life. He went about always in his hermit's dress—a tunic and robe of coarse brown cloth—and his pale face and thin figure showed marks of what he had gone through in the desert. Jerome now began what was the great work of his life. This was to translate the whole Bible into Latin from the languages in which it was first written. Remind the class of what these were. Tell the class that at that time, in the west of Europe—in Britain, Gaul, Italy, &c.—Latin was the language in which all books

were written. Every one who could read at all could read and understand Latin. Jerome's translation of the Bible was therefore called "The Vulgate," which means the Bible in the *vulgar* (or *common*) tongue, understood by the people. It is known by this name to-day, and is still read and used, although every country now has the Bible in its own tongue. It was a great work which Jerome did, and nobody else at that time could have done it so well; but it took him many years to do. He did another important work in Rome. He tried to get the Christians to lead simpler and better lives, and to give up spending so much time and money on dress and amusements. A little company of Christian women had been doing this for some time, since they heard about the monastic life from Athanasius. Women who led this life were called *nuns*, and these rich Roman ladies tried to live like nuns in their own homes. One of them, named Marcella, turned her house into a sort of convent, and the others met there to pray and hold religious meetings, and to study the Bible. When Jerome came to Rome he lived as a guest in Marcella's house, and he became the teacher and guide of all these ladies. He had classes for Bible study, which they attended, and several of them learnt Greek and even Hebrew with him. All loved Jerome and looked up to him, but his special friends were a very high-born lady named Paula and her three daughters, who had given up everything to become followers of Jesus Christ. The relations of these women did not like this, and were angry with Jerome for encouraging them. Many people were offended with him, too, because of the very plain language which he used about their sins and their idle lives. At last things became so unpleasant for him that he made up his mind to leave Rome and to go again to the Holy Land.

IV. The Life of Jerome at Bethlehem.—The last thirty-four years of Jerome's life were spent at Bethlehem. Ask the children to think why he should have chosen this place. Tell them that a Christian church had been built close to the cave where it was thought that Our Lord was born, and many pilgrims came there to worship.

ST. JEROME WITH THE LIONS

Anderson, photo]

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Paula and one of her daughters came to Bethlehem, too, to join Jerome. Paula was very rich, and with her money she built a monastery and a convent close to the church. Jerome was head over the monastery, and Paula ruled the nuns. They also built a hospital and a guest-house where pilgrims and strangers might receive hospitality. There was plenty of work therefore for all to do; but Jerome had his own special work, and he lived apart from the monks, in a cave near by. He still wore his hermit's dress, and he lived a very strict and simple life, eating and sleeping but little, and spending much time in prayer and in study. He taught the monks, and he opened a school for the boys of the town, and taught them Latin and Greek. His great work, however, was his translation of the Bible. Besides this he wrote many books and corresponded with people all over the world, for the fame of this little community at Bethlehem was great, and very many came to visit both Jerome and Paula. There is a story that one day as Jerome was sitting in his cell busy at work he looked up and saw a great fierce-looking lion enter the cave, and come limping towards him, holding up one paw. Some monks who were near fled in terror, but Jerome quietly took the paw and found a great thorn in it, which he pulled out, and then bound up the wound. After this the lion stayed with Jerome and became his constant companion. (See Mrs. Jameson's "Sacred and Legendary Art," vol. i.)

V. The Last Days of Jerome.—For two years before Jerome died, he was so weak that he used to raise himself up in bed by a cord fixed to the ceiling, to say his prayers. He could hardly see, and could only speak in a whisper. He went on working, however, as long as he possibly could. He died when he was an old man of seventy-four. A great many pictures have been painted of Jerome, and in almost all of them is seen a lion. This is not only because of the story we have mentioned, but because he was thought somewhat to resemble a lion in his character—sometimes stormy and violent in his temper, but always bold and courageous.

ADDITIONAL HOME OR CLASS WORK

1. What great work did St. Jerome do for the Church? Why was his Bible called "The Vulgate"?

2. Why is there generally a lion in the pictures of St. Jerome?

3. Tell all you can remember about the life of St. Jerome at Bethlehem.

Books Recommended for the Teacher's Use.—Farrar's "Lives of the Fathers," vol. ii., "The Fathers for English Readers (St. Jerome)," "Martyrs and Saints of the First Twelve Centuries" (Mrs. Charles).

LESSON XVI

How the Monks Worshipped God

Introduction.—We have talked a great deal in the last few lessons about monks and hermits. Question the scholars to see that they understand the difference between these. Hermits lived quite alone. Monks lived in common, more like a family. Sometimes they lived near together in caves or huts, as in St. Martin's monastery; sometimes in one building, as in St. Jerome's and Paula's monasteries at Bethlehem. To-day we are going to talk a little about their life and how they worshipped God.

I. How God is Worshipped.—Ask the children to suggest some of the ways by which we worship God. They will very likely say by going to church and by saying our prayers. Point out that in these ways we only worship Him a few times in the day and week. What other ways are there? Tell the class that there is a Latin motto which means in English, "To work is to pray." To *worship* means to *honour*, and we can honour God by everything that we do, if we do it as well as we possibly can. The kind of work does not matter. One of our poets says, "All service ranks the same with God." So if we remember the words of the Apostle St. Paul, "Whatsoever ye do, do all to the glory of God," we shall be able to worship God all the time instead of only now and then. This was just what the monks tried to do. They tried to make their whole lives a worship of God. Some thought it best to spend all their time in prayer and thinking about God. Who was it who would not allow his monks to work? Others, however, worked as well as prayed, and we are going to hear about some of these now.

II. The First Monastery.—Ask which of the men we have learnt about were themselves monks or hermits, and which founded monasteries. Tell them that Ambrose established one in Milan. By the time that Paula built hers at Bethlehem there were many monasteries and convents in Egypt, Syria, Palestine, and in Europe. The very first, however, had been founded by a hermit named Pachomius, while Anthony was living alone in the desert. This man was also the first to make a rule of life for monks. He divided them up into families, each family living in a separate house, with its own head, but Pachomius was the head of the whole. The first duty of every monk was obedience. Their time was divided between work and prayer. We will see how they spent their day.

III. A Day in the Monastery of Pachomius.—The monks rose before the sun, and at the sound of a trumpet assembled for common prayer in the chapel of the monastery. Let the teacher picture the procession of monks, in their long sheepskin cloaks, with hoods over their heads, going forth in the darkness of early dawn, before the world was well awake, to send up their prayers and praises to God. After this they separated and went about their various labours. All had to do some kind of work, and there was much to be done, for besides supplying the needs of the community, the monks cared for the sick and the poor. There were classes for every sort of industry—for cooking, gardening, agriculture, boat-building, basket-weaving, &c. (the monastery was on the banks of the Nile: the last two were therefore common industries of the district, and all the produce not needed by themselves was sold and the money spent in charity). Besides all this manual work, there was time set apart for study. Those who could not read when they came to the monastery had to learn to do so. All had to learn by heart the whole of the New Testament and the Psalms. Books were rare and expensive, and copies of the Scriptures could not be given to each monk. Many were employed in the work of copying. Certain hours in the day were also set apart for private prayer and

reading. Each monk had to recite twelve psalms during the day. Dinner, the one daily meal, was served about 3 P.M. in the kitchen. It consisted of bread and cheese, salt fish, olives, figs, and other fruits. The monks ate in complete silence, with their hoods pulled over their heads. The meal ended, they all went back to their work. They laboured also mostly in silence, praying often at the same time. In the evening the trumpet sounded again, calling them to prayers, and they went to vespers in community. The rule of obedience was so strict that we read that when called by the trumpet, the monks stopped instantly whatever they were engaged in, even breaking off in the middle of a letter which they were copying. After vespers they went to their pallets of straw for the night. Thus the days passed peacefully and usefully. On Saturday evenings the monks always attended the public service in church, and on Sundays a priest came from the village to celebrate the Holy Communion. This was the life of the earliest monks, and many other monasteries followed the same rule. Some, however, had different rules, and led a more severe life. Remind the class of St. Martin's monastery. A famous Bishop named St. Basil made another rule of life, which a great many monasteries obeyed, and he made teaching a special part of the monks' work. He founded monasteries near towns, so that the children might come to them to be taught.

IV. The Daily Services and Hours of Prayer.—We have seen something of how the monks spent their days, how they worshipped God both in work and in prayer. Now we are going to hear about their services: how they worshipped God in common prayer.

(1) *Matins and Evensong.*—They had, you remember, services quite early in the morning, and in the evening before going to bed. The first and the last act of their days was that of prayer and praise to God. Many monasteries were built, like St. Jerome's, close to some village or town church, and the monks there went to it for their daily services, as well as on Sundays. In this way the custom grew up for most of the churches to

have daily morning and evening services, just as we have in many of our churches now. What do we call these? The monks called theirs at first by other names. They called the morning service "cockcrow" or "dawn," according to the hour at which it was held, and the evening service "lamplighting" or "vespers." The psalms were a very important part of these services. We saw that in Pachomius's monastery the monks were expected to learn all the psalms by heart, and to recite twelve during the day. They also repeated twelve at vespers. There was one particular psalm with which they used to begin the morning service—the 63rd, and one which they always repeated in the evening—the 141st. Let the children turn to these psalms in their Prayer-books and see if they can find the verses which make them specially suitable for morning and evening worship (lxiii. 1-7; cxli. 2). When the services were held in church the psalms were often sung by the monks and the whole congregation, in the same way in which Ambrose taught his people to sing them. How was this? By and by hymns came to be sung too. The "Benedicite" was sung as a morning hymn. Which canticle is this, and what other name has it?

(2) *Further Hours of Prayer.*—The monks spent no time on pleasure or amusement, so they had the more to spend in prayer. As the years went on they increased the number of times at which they met together to worship God. Remind the children of the psalm which says, "In the evening and morning and at noon-day will I praise thee" (Ps. cxix. 62). Ask if they can remember who it is of whom we read in the Old Testament that he prayed three times a day, and that his enemies made this habit a means of bringing trouble upon him. It was the custom of the Jews to pray at noon as well as at night and in the early morning, and many Christians did the same. Many also kept the hours of 9 A.M. and of 3 P.M. in memory of Our Lord's crucifixion. These three day hours of 9, 12, and 3 were kept by the monks at first as times of private prayer, and then, later on, it became the custom for them to meet at these hours for common

worship. They even increased the number of services till they reached the number spoken of in one of the psalms, "Seven times a day will I praise thee" (Ps. cxix. 164), with an extra one in the night. They wanted to praise God at all hours of the day and night. The psalms and canticles formed the chief part of these services, besides which there were chapters read from the Bible and prayers.

It was chiefly, then, through the monks that daily services came to be held in most of the churches, and the same forms of service were used in church as were arranged for the use of the monks in the monasteries. We owe to them in the first place our services of matins and evensong. They set an example, too, of lives spent in the service and worship of God. The monks therefore were builders of the Church and the Prayer-book.

ADDITIONAL HOME OR CLASS WORK

1. How did the monks help to build up the Church and its worship?
2. Tell what you can remember of the way in which the earliest monks spent their days.
3. Can you think why the "Benedicite" was sung as a morning hymn?

Books Recommended for the Teacher's Use. "The Ministry of Grace," John Wordsworth; "The Monastic Life," T. W. Allies; "The Church of the Fathers," Pullan; "A History of the Book of Common Prayer," J. H. Maude.

LESSON XVII

St. Chrysostom, the Golden-Mouthed

Introduction.—We are going to hear to-day about a man who was given the name of "Chrysostom," which means "the golden-mouthed," because he had such a wonderful gift of eloquence in preaching and in public speaking. We call such a person an *orator*. John, the golden-mouthed, was a great orator, and he used his gift in the service of God. By this and by his holy life he became one of the great builders of the Church. He is thought also to have written one of the Collects in our Prayer-book. Ask if the class can remember any prayer called by the name of St. Chrysostom, and let them find it out. This is the saint we are now going to hear about.

I. The Boyhood and Youth of Chrysostom.—The last few great men whom we have learnt about belonged to the Church of the West, as it was called—to Gaul, to Milan, and to Rome. Who were these? John Chrysostom was born at Antioch in Syria, and all his life was spent in the East. (Show Antioch on the map.) His father was an officer of high rank in the army, but he died when John was quite an infant. The boy was brought up by his mother, Anthusa, who devoted herself to his care and education. She brought him up as a Christian boy, and carefully taught him the Bible; and she gave him the best possible masters in all other subjects of study. He owed everything to his mother, and he repaid her care and did her credit. The famous heathen master under whom he studied gave him the palm for oratory over all his fellow-pupils, and thought so much of his brilliant gifts that he would like to have named him his successor when he was dying. But, as a Christian, John could not teach in a heathen school. Instead of this he became a lawyer, and might have risen

very high in his profession and become a rich and prosperous man—all because of his wonderful gift of eloquence. He was ambitious and fond of admiration. While he was still quite a young man, however, another desire took strong hold of him. This was to become a disciple of Jesus Christ. When he had been a catechumen for three years he was baptized, and it is said that after his baptism he never again swore or told a lie or joined in wrong conversation.

II. Chrysostom the Monk.—Chrysostom now wanted to become a monk. It might be well at this point, with an intelligent class, to discuss briefly whether this was necessarily the best way of following Christ, and more particularly whether it was the best for Chrysostom. His mother was living still, and she had no other children; her one daughter had died. Was it not his duty to stay and care for his mother, who had devoted her life to him? She begged him so earnestly not to take away all her happiness by leaving her, that he gave way to her entreaties for a time and lived with her. But his whole heart was set on what seemed to him the holiest kind of life, and after a year or two he went to a monastery up among the mountains near Antioch and became a monk. Perhaps his mother had died before he did this. Here he lived very much like the monks we heard about last Sunday. He spent his time in prayer, in manual work, and in study, joining with the other monks in the hours of common worship. These were more numerous than in the time of Pachomius, and the monks rose for their first service at midnight. Chrysostom was very happy in this life; but he thought it was not sufficiently hard and self-denying. He went, therefore, after four years, to live as a hermit in a very lonely cave. Here he almost starved himself, and suffered so much from cold and damp that he became very ill, and was obliged to go back to Antioch, or he would have died. Suggest that it was a mistake to injure his health like this, for he could not then work so well for God; but he did it from a good motive, out of love for Jesus Christ and the desire to give up everything for His sake.

III. Chrysostom the Preacher.—Soon after Chrysostom's return to Antioch he was ordained by the Bishop to be a deacon in the Church. Remind the children that in our Church of England clergymen are ordained—set apart, that is, for their work in a solemn service. First they are ordained to the lower office of deacon, and then, after a certain time, they may be ordained to the higher office of priest. As a deacon, Chrysostom's chief duty was to care for the poor and the sick among the Christians in Antioch, and he did this so well that they all came to love him greatly. In church he had to attend on the Bishop, and sometimes he read the Gospel in the Sunday service; but he never preached. By-and-by, however, the Bishop ordained him priest, and then made it his special work to preach. While Chrysostom was a monk his talent—the gift of oratory—had been buried. Now had come the opportunity for using it in the service of God.

Perhaps we think of sermons as rather dull things, and we sometimes find it difficult to sit still and listen to them; but Chrysostom's sermons were never dull. Crowds flocked to the great church, where he preached twice every week, simply for the pleasure of listening to him. They listened so intently that pickpockets, we read, had an easy and busy time meanwhile. From time to time the congregation broke forth in bursts of applause, even though it was in church. But admiration and applause were not what Chrysostom wanted. He wanted to make his hearers repent of their sins and become true disciples of Jesus Christ.

There were many thousands of people in the great city of Antioch who called themselves Christians, but the greater number were only Christians in name and not really followers of the Master whose name they bore. They gave themselves up to all the gaieties and amusements for which Antioch was famous, and lived very much like the heathen.

Chrysostom did not spare them in his sermons, but told them plainly of their sins and follies. Though a great many came to church only to enjoy the pleasure of

hearing him, many were made better men and women through his sermons, and many of the heathen came to him to be prepared for baptism. He gained a great influence over the people of Antioch, and they loved and honoured him, both for his gifts and for his goodness. Those who understand Greek can read to-day many of the sermons which Chrysostom preached all those hundreds of years ago, and some have been translated into English.

IV. Chrysostom the Bishop.—Chrysostom worked altogether for eighteen years in Antioch, and then he was chosen for a more important and far more difficult post—to be Archbishop of Constantinople. Ask where this is, and show it on the map. Tell the children that the old Roman Empire had been divided into two parts, the East and the West; Constantinople was the capital of the eastern half, and the Emperors lived there. The position of the Archbishop was very difficult. The city was a very wicked one, and the rich people, Christians as well as heathen, and even the ministers of the Church, were given over to pleasure. They wanted an easy-going Bishop, who would be good friends with the Emperor and all the important people of the city, and would entertain and live splendidly. Chrysostom was chosen because of his great fame as a preacher and orator. He was given no choice in the matter himself, but, by the Emperor's orders, was carried off by force from Antioch; secretly, for fear the people should try to prevent his being taken from them. The great people of Constantinople soon found, however, that they had got a very different Bishop from what they expected. Instead of living magnificently, he gave away most of his money in charity, and lived nearly as simply as a monk. He kept a well-provided table for strangers, who were always made welcome, but he himself ate only bread and a little pulse. Besides this, he would not overlook anything that was wrong, and insisted on the clergy living more simply and doing their duty better. He rebuked the wrong-doing of all classes, from the poorest up to the Emperor himself,

and gave great offence to the Empress by preaching against the vanity and extravagance of the rich ladies in Constantinople. He made enemies, therefore, on all sides, and by-and-by these plotted to get rid of him. They made a number of false charges against the Archbishop, and as the Empress was on their side they succeeded at last in getting him banished from the city. The people of Constantinople were so loud in their cries to have him back that the Emperor was obliged to recall him. His enemies, however, still pursued him with their hatred, and after twice attempting his life they again obtained an order for his exile.

V. Chrysostom the Exile.—When the order came for him to leave the city, Chrysostom slipped quietly out of the cathedral by a small side door, without letting the people know, for he was afraid of bloodshed. Then, after taking an affectionate leave of his special friends and helpers, he mounted the horse which was waiting for him, and was hurried away by his guards. He was taken a long way off, to a little lonely village in Asia Minor, and on the journey was treated with great cruelty. He was an elderly man, delicate, and worn with suffering; yet he was made to take long marches bareheaded and barefooted through burning sun, and was fed on black bread, soaked in unwholesome water. He was received, however, with great kindness by the Bishop of the district to which he was exiled, and was treated with great consideration by the Christians there. During the three years that he spent there he did much good work for the Church by his letters and writings. All the best men in the Church sympathised with Chrysostom, and many came to visit him in his exile. This roused the jealousy and anger of his enemies, and they sent two soldiers to take him away on another long journey, with orders to expose him to every kind of hardship, so that, if possible, he might die on the way.

VI. The Death of Chrysostom.—The soldiers pitilessly carried out their orders. They insulted and persecuted the frail old man, weak and ill with fever as he was, till at last he was so evidently dying that they were

obliged to stop at a little chapel which they came to on their way. He asked to be dressed in the white robes of baptism, and after receiving the Eucharist, died; the last words on his lips being "Glory to God for all things."

When we join on Sunday in the Prayer of St. Chrysostom we must remember the saint who was "faithful unto death," and by the road of martyrdom entered into "life everlasting."

ADDITIONAL HOME OR CLASS WORK

1. Do you think that Chrysostom chose the best way of serving God by becoming a monk? Give your reasons.

2. Learn the Prayer of St. Chrysostom by heart.

3. How was St. Chrysostom a builder of the Church?

Books Recommended for the Teacher's Use.—Farrar's "Lives of the Fathers," vol. ii.; Alban Butler's "Lives of the Saints"; Mrs. Jameson's "Sacred and Legendary Art," vol. i.

LESSON XVIII

Augustine, Sinner and Saint

Introduction.—Let the teacher appeal to the children's experience of wanting to be good and yet doing what is wrong. Everybody has the same experience at times. There are two voices in us all—one from God, which we call conscience, and one from our sinful natures. We have to choose which we will listen to and follow. We are going to hear to-day the story of a boy who for a long time was pulled backwards and forwards by these voices and could not make up his mind which to obey, and so was often very unhappy. He listened to the good voice in the end, and came at last to be a great saint. He has told us all about this himself, in a famous book called "The Confessions of St. Augustine."

I. Augustine the Sinner.—(1) *The Boy.*—Augustine was born in a little town called Tagaste, in a Roman province of North Africa, now called Algiers. (Show this on the map.) His father was a heathen till just before his death; but his mother, Monica, was a Christian. His parents were poor, and they had to pinch and save in order to give Augustine a first-rate education. They were determined to do this, because the boy soon showed signs of being unusually clever. His father was very ambitious for him, but did not care whether or not he grew up to be a good man. He was first sent to the elementary school in Tagaste. Though he was a quick, clever boy, he hated drudgery, and his "sole delight was play." "I loved not study," he says, "and hated to be forced to it." Especially he could not resist the charms of playing at ball; so he was

constantly in trouble with his teachers, and was beaten for being idle. As a small boy, he tells us, he used to pray earnestly to God that he might not be beaten at school. From Tagaste Augustine was sent to a higher-grade school in a neighbouring town, and there he had to learn Latin and Greek. He was an imaginative boy and enjoyed the stories in his Latin books; but he hated reading, writing, and arithmetic. "'One and one, two; two and two, four.' This was to me a hateful sing-song," he wrote afterwards. His love of play led him to tell lies and deceive his masters and parents, and also to commit small thefts, stealing, he says, from his parents' table, in order to have something to barter with for his schoolmates' playthings. He cheated, too, in play because he could not bear to be beaten, and was often angry and quarrelsome. He tells us in his book all about his faults, and how while he did these things he knew they were wrong. He loved truth in others and hated meanness. He tells us, too, that he learnt about God from his childhood, and that his mother taught him in his earliest days to know and love the name of Jesus.

(2) *The Youth.*—(*a*) *A Year of Home Life.*—When Augustine was sixteen years old his parents took him from school and kept him at home for a year, while they saved enough money to send him to the University of Carthage. He had no work to do during this time to keep him steady, and his father did not set him a good example or trouble about his son's conduct. Consequently he got into mischief and sin. He made bad friends, and because he could not bear to be laughed at and twitted with being good he joined with them in wrongdoing. Often he did not wish to do as they did, but he thought it manly to copy them. "When it is said, 'Let's go, let's do it,' we are ashamed not to be shameless," he wrote. One of the bad habits he learnt was that of swearing. Monica was very much troubled about her son, and begged him to give up his bad ways. She prayed continually that he might become a Christian. But Augustine thought he was too much of a man now to

listen to his mother's counsels, so all she could do was to go on praying for him.

(*b*) *A Student at Carthage.*—When Augustine was seventeen his parents sent him to Carthage to study at the university. Carthage was the capital of Northern Africa, and an important and splendid city; but it was very wicked and full of temptations. The voice of conscience spoke clearly in Augustine, but he had got into the habit of listening to the other voice, and he was easily led now into doing what was wrong. The students of the university were so wild and rowdy that some of them were given the nickname of "Upsetters." They used to rush into schools and disturb lectures, and riot in the streets. Augustine joined in with them because he was still afraid of being laughed at; but he was never as bad as the rest, and he did not like their ways. He worked hard at his studies, because he was able now to learn only what he liked, and he wanted to become a teacher. Some of the books that he read set him thinking about religion. He began to want to know more about God, and we see that his mother's prayers had begun to have their effect.

(3) *The Man.*—After two years at Carthage, Augustine went home and began to teach. His father was now dead, but his mother was alive, and was still deeply grieved over her son's conduct. She mourned especially because he had been led away from the Christian faith. Augustine tells us that she went once to consult a Bishop about him, who comforted her with the words, "Go thy way and God bless thee. It is not possible that the child of these tears should perish." After a little while Augustine went back to Carthage, and then after some years he made up his mind to go to Rome, where he thought he would get on better as a teacher. All the time he was unhappy and dissatisfied, because though he went on doing what was wrong, he longed after what was right and good, and so he could get no peace. All the time his mother went on praying for him. She begged him earnestly not to go to Rome, or else to take her with him, but at last he sailed away without even

saying good-bye to her. He says of his conduct, "I lied to my mother, and such a mother, and escaped." Still she went on praying in his absence, and before long her prayer was answered.

II. Augustine's Conversion.—(1) *He goes to Milan and comes under the Influence of Ambrose.*—When Augustine had been in Rome a short time he was offered a post as lecturer at Milan, and went there. Whom have we heard of as being Bishop of Milan? Augustine went at once to Ambrose, whom he knew of as one of the best of men and a great preacher. Ambrose, he says, received him as a father, and Augustine loved him for his kindness. He went, too, to hear Ambrose preach, and the Bishop's sermons made him begin to think that the Christian religion was true, after all. He could not yet make up his mind to become a Christian, but he determined to be a learner or "catechumen." His mother had found him at Milan, following him, he says, "over sea and land," and braving perils for his sake. She rejoiced when he became a catechumen in the Christian Church.

(2) *He begins to Study the Bible.*—Augustine now began to seek earnestly after God; but he wanted help. Ambrose was so busy that he did not like to go to him for advice. So at last he turned to the Bible and began to study the New Testament, praying to God to teach him the truth. Some friends of Augustine had come with him to Milan, and together they searched the Scriptures, and in them they found "eternal life." So Augustine came to believe that the Christian religion was true.

(3) *He Hears how St. Anthony gave up all for Christ.*—Still Augustine hesitated about becoming a follower of Jesus Christ. He wanted to please himself, and shrank from giving up things that he knew were wrong; so he wavered between the two voices. One day he met a young fellow-countryman who had read the life of St. Anthony, and he told Augustine all about it, and how Anthony had given up everything for Christ's sake. This went home to Augustine's conscience, and he prayed

to God to make him ready to give up his sins. Very soon his prayer was answered, and he became quite a different man. He did not waver any more, but only desired and sought to give himself heart and soul to God.

(4) *Augustine's Baptism.*—Augustine now wanted to make his public profession as a Christian, and he began to prepare for his baptism. This took place the next Easter, he and his great friend being baptized together by Ambrose the Bishop. Think how happy Augustine must have felt now that at last he had made his choice and all the struggle was over. The teacher might tell the children the legend that as Ambrose and Augustine went up the church together to the altar after the baptism their joy and praise to God broke forth in the words of the *Te Deum*, which they composed alternately, verse by verse. Imagine also Monica's joy on this occasion. Augustine looked upon his conversion as chiefly due to his mother's prayers. One of our poets has said, "More things are wrought by prayer than this world dreams of." She died very soon after the great hope of her life had been accomplished. The teacher might show the class Ary Scheffer's picture of Monica and Augustine talking together a few nights before she was taken ill (see "Confessions," Book IX.).

III. Augustine the Saint.—We cannot follow Augustine's life after his conversion. His own story ends here. For more than forty years he laboured in the service of God and the Church. He gave up all his possessions, and for three years lived as a monk in a little monastery which he founded at Tagaste. The rule of life which he made for his monks was followed afterwards by a great many monasteries in Europe. At the end of the three years he was made Bishop of Hippo, a town in Africa, and there he lived and worked among his people for the rest of his life, dying as an old man of seventy-five. The influence of his saintly life and example was felt all through the Church, and he was looked upon as one of its greatest teachers. He wrote many books, and a great many people have been helped by his "Confessions."

We have seen, then, how Augustine the sinner and waverer came to join the ranks of

> The soldier-saints who row on row,
> Burn upward each to his point of bliss.

[*Note to the Teacher.*—The life of St. Augustine is too long to take fully in one lesson. It has been thought best, therefore, to dwell chiefly on that part of his life which is related in the "Confessions." The main point of the story, the struggle between the good and evil sides of his nature, is one which all the children will understand and know something of themselves; and the teacher's aim should be to bring Augustine's experiences into touch with them, and to make the story vivid by appealing to their own experiences. It will be well to quote his own words when these are within the comprehension of the class.]

ADDITIONAL HOME OR CLASS WORK

1. Tell the story of how Augustine the sinner became Augustine the saint.
2. Learn by heart the following lines:—

> More things are wrought by prayer
> Than this world dreams of. Wherefore let thy voice
> Rise like a fountain for me night and day.
> For what are men better than sheep or goats
> That nourish a blind life within the brain,
> If, knowing God, they lift not hands of prayer
> Both for themselves and those who call them friend?
> For so the whole round earth is every way
> Bound by gold chains about the feet of God.
>
> TENNYSON, *The Passing of Arthur.*

Books Recommended for the Teacher's Use.—"Confessions of St. Augustine"; Farrar's "Lives of the Fathers"; "The Fathers for English Readers" (St. Augustine).

LESSON XIX

Women who Worked and Suffered for the Church

Introduction.—We have been hearing about the lives of some of the early martyrs and heroes of the Church—its first builders and teachers. We call these the "Fathers" of the Church. Ask the class to mention the names of some. But it was not only *men* who worked and died for the Church; *women* did so too. The Church could never have grown and flourished as it did if Christian women had not worked side by side with Christian men and suffered with them too. Ask the class to suggest reasons why we do not hear so much about the work and deeds of the women. Tell them that in most countries, in those early times, women were not allowed to do things that brought them into public notice; they did not serve in the Church as priests or Bishops, and might not preach or teach in public. Ask the children to think of some kinds of work which they could do. Tell them that certain women were specially set apart to care for the sick and the poor and to pray for the Church. Those who were mothers could teach and bring up their children to be Christian men and women. Mistresses could teach their slaves about Jesus Christ. The work of women was carried on, as it were, behind the scenes, but it was just as important and necessary for the Church as that of men.

I. Women Workers in the Days of the Apostles.—Ask the class if they can remember the names of any women who helped the Apostles in the first days of the Church. If they know none, tell them that St. Paul mentions the names of several in his Epistles, and that

there are three especially whom we read about in the Acts who worked with the Apostles and helped them in many ways. These were Mary, the mother of St. Mark; Lydia, a rich tradeswoman who lived in one of the cities of Asia Minor; and Priscilla, a tent-maker. These all lent their houses for the Christians to meet and to hold their services in. They sheltered and ministered to them when they were in trouble and difficulties, and no doubt helped them also with advice and encouragement. Lydia invited St. Paul and his fellow-missionaries to stay in her house while they were at Philippi. Priscilla was one of St. Paul's best helpers, and she taught others about Jesus Christ in her own house, though she could not teach in public.

II. Some Women Martyrs of the Church.—We have seen in some of our earlier lessons that the Church was built up not only by those who worked, but also by those who died for it. It needed no learning or great gift to do this, only love for Jesus Christ and faith in Him, and women had these just as strongly as men. Women of all ages and ranks, rich and poor, noble and slaves, died as martyrs.

(1) *The Story of Blandina.*—In the town of Lyons, in France, there lived a little insignificant-looking slave-girl, called Blandina. She and her mistress were both Christians. They used to go together, on the first day of the week, before dawn, to the room where the Christians met, to sing a hymn to Christ and to share in the Eucharist Feast. For some time nobody took any notice or interfered with them. By and by, however, a terrible persecution of the Christians broke out. Numbers were arrested and were tortured to try to make them deny Christ and confess that they had committed crimes. Blandina and her mistress were two of the first arrested. The trial was a terrible ordeal for them. On the judgment-seat were the governor and the magistrates; in the background the angry crowds, and in the space between these stood the prisoners and the torturers. Her mistress was greatly afraid lest Blandina should give way and deny her faith; but the little slave-girl astonished every

one present by her firmness and fortitude. She never faltered in her confession, but kept repeating, "I am a Christian: no wickedness is carried on by us." She endured every possible kind of torture, and was finally torn to pieces by wild beasts. Those who saw her die were filled with wonder, because her joy in the thought of going to be with Christ was so great that she did not seem to feel the pain she suffered.

(2) *The Story of Perpetua.*—Another Christian heroine, who was put to death for her faith, was a noble Roman lady. Her name was Perpetua. She was only twenty-two when she was arrested and thrown into prison because she would not worship the heathen gods. She had everything to make her want to live. She was young and rich, married to a man of high rank, and she had a little baby. Her aged father, whom she greatly loved, begged her, with tears, to have pity on him and on her baby, and to deny Christ. Her one answer was, "I am a Christian," and nothing made her waver, though every means were tried. She, like Blandina, was condemned to be torn by wild beasts at the public games, and like Blandina she went joyfully to her death, singing hymns of praise. Her only care, when she was dying, was to comfort and encourage her young brother and a dearly loved slave who suffered with her. Let the children look out the name of Perpetua in the calendar (March 7), and tell them that the Church set apart that day for remembering her martyrdom.

III. Some Mothers of the Early Church.—Remind the class of the great work which Christian mothers could do for the Church. Children were left chiefly to their mother's care in their early years, and they could do much to help them to become Christians, both by teaching them about Jesus Christ and by their example. What else could they do when the children had left home and gone out into the world? Who was it that when on praying for her son till her prayers were answered and he became a great saint? Ask the class what they know about Anthusa. St. Chrysostom's heathen master once said, in speaking of her, "What women these Christians

have!" Most of the great saints we have heard about had Christian mothers. These were all "builders" of the Church.

IV. Other Famous Women of the Church.—(1) *The Empress Helena.*—We have seen that there were noble Christian women among the slaves and among the upper classes. Now we are going to hear of one who belonged to the highest rank of all—the Empress Helena, mother of the first Christian Emperor, Constantine. She is said to have been a British princess. She did not become a Christian till she was well on in years and her son was already a catechumen. But when she came to believe in the Christian religion, she did not remain undecided as he did, but was baptized and gave up her whole life to the service of Jesus Christ, so that she became an example to the whole Church. When Constantine proposed that a church should be built at Jerusalem, on Mount Calvary, the Empress offered to go herself to see it done, though she was eighty years old at the time. She wished very much to make a pilgrimage to the holy places and to try to find the cross on which Our Lord was crucified. She did find what she thought to be the cross, and she placed part of it in the magnificent church which she built on Mount Calvary. She travelled all through the Holy Land, and wherever she went she visited the churches and gave money to make them as beautiful as possible. She also gave away much in charity, and she was especially kind to soldiers and to those who were condemned to slavery in the mines. She set many free from chains and from banishment. Though she was so great a lady—"Empress of the World and Mistress of the Empire"—she looked upon herself as the servant of all who were "handmaids of Christ"; and in the presence of those who had given themselves to a religious life as nuns she put off her fine garments and would serve them at table, holding water for them to wash their hands. She always went to prayer, too, in humble clothes, though she travelled in royal pomp and magnificence. She died soon after her return to Rome, and her last instructions to her

son were how to govern his empire according to the holy law of God.

(2) *Marcella and Paula.*—Ask the children if they can remember any other women who have been mentioned in their lessons Remind them of Marcella and Paula and the little company at Rome (see lessons on St. Jerome). Question the class about these—how they lived and what they did for the Church.

Those whom we have talked about were only a very few out of the many women who worked and who suffered for the cause of Christ—many whose names have been remembered and honoured by the Church, and many who lived and worked and died unknown except to their own friends. So now, when we sing of the "noble army of martyrs," or think about the "builders" of the Church, we must remember the women as well as the men who died for their faith and who helped to build the Christian Church.

ADDITIONAL HOME OR CLASS WORK

1. Mention the names of any women whom you can remember or find spoken of in the New Testament as fellow-workers of the Apostles.

2. What do you know about Monica and about Paula?

3. Can you suggest any reasons why we hear less about the women than about the men who worked for the Church in its early days?

Books Recommended for the Teacher's Use.—Alban Butler's "Lives of the Saints"; "Women of Christendom," by Mrs. Charles; Farrar's "Lives of the Fathers" (St. Jerome).

LESSON XX

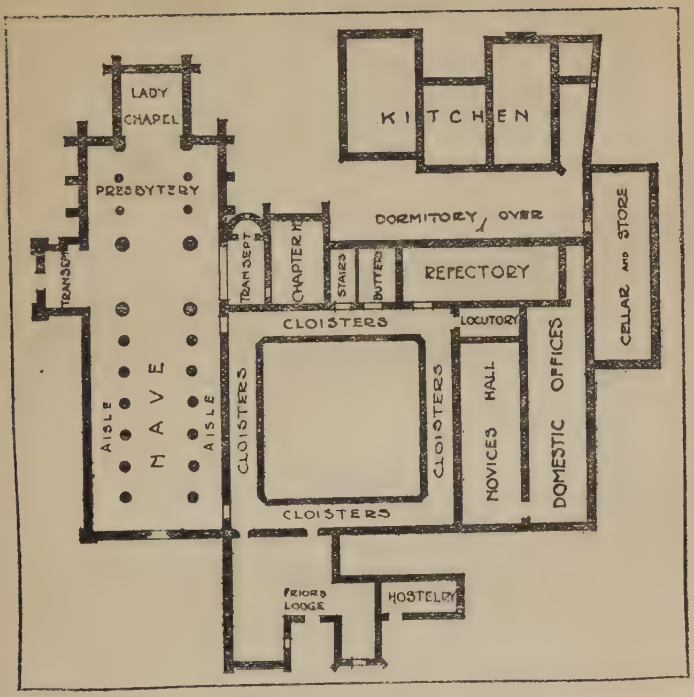
St. Benedict and his Rule of Labour and Prayer

Introduction.—Let the teacher remind the class of the old saying, "Satan finds some mischief still," &c. Discuss its meaning with them. Plenty to do is necessary for everybody. Something else, too, is necessary when a number of people live and work in common. Can they suggest what this is? They must have some plan or rule of life which they all agree to obey, or there will be great confusion. Now, we have been hearing a great deal in our lessons about people who left their own homes and joined together in a special kind of life. Who were these? Ask the children what they can remember about the way in which the monks spent their time in Pachomius's monastery. In a great many monasteries, however, the monks did very little work and did not live according to any particular rule. They were supposed to spend their time chiefly in prayer and study; but many were ignorant and could not read, and only great saints like St. Anthony could spend all their time praying. So many of the monks became idle and disorderly, and instead of leading better lives than other people, they led worse ones. We are going to hear to-day of a very wise and holy monk named Benedict, who taught the importance of work as well as prayer. He made such a good rule of life for the monks in his own monastery that nearly all the monasteries in Europe made it their rule too.

I. The Boy Hermit.—Remind the children how St. Martin wanted to become a hermit when he was ten years old; Benedict actually became one when he was

fourteen. His parents were rich people, living in a little town in the South of Italy. They wanted to give their son the best education possible, and they sent him to Rome when he was a little boy of only seven years old, in charge of his nurse, Cyrilla. We do not know anything about his school-days; we only know that he learnt to hate what was wrong and sinful, and that when he was fourteen he made up his mind to leave the city, where there was so much to tempt him to sin, and to go and live away from everybody like the hermits. He started off without telling anybody; but Cyrilla, who loved him tenderly, followed him for thirty miles. Then he managed to get away from her, and he went on till he came to a lonely spot, among rugged mountains. Here he met a monk, to whom he told his wish, and the monk gave him a hair shirt and a goat-skin cloak and led him to a deep and narrow cave, right in the midst of the mountains, almost impossible to get at, and from which nothing could be seen but the sky. In this cave the boy lived for three years, unknown to anyone except the monk Romanus, who kept his secret. His only food during this time was what Romanus spared him out of his own scanty supply. This he let down by a rope, to which a bell was fastened, and when the rope was ready to be pulled up again, Benedict rang the bell.

II. Benedict's Life at Subiaco.—Benedict could not long, however, remain, as he wished, in solitude. After three years he was discovered by some shepherds. They thought at first that he was a wild beast, because of his dress of skins; besides which they thought that no human being could live in such a place. Benedict talked to them and taught them about God, and many were led by him to become monks. Other people then began to hear about the youthful hermit, and many came to visit him. After a time some monks of a neighbouring monastery asked him to come and be their head. Benedict was very humble, and he did not want to take so important a post. He told the monks, moreover, that he did not approve of their



Plan of a Monastery

manner of life, and felt sure that his rule would be too strict for them. They pressed him, however, so he went. His words soon came true. The monks could not stand the strict life he expected from them, and one went so far as to try to poison him. "God forgive you, brethren," said the saint; "you now see I was not mistaken when I told you that my manners and yours would not agree." He then left them and went back to his cave at Subiaco. His fame was now so great that many illustrious persons came from Rome and from distant parts to see him, and some left their sons in his charge to be trained by him in virtue. Many also came to live under his rule as monks, and in time twelve separate monasteries grew up round Benedict's cave, which gained the name of "the Holy Grotto." In each monastery there were twelve monks, one of whom was head over the others, while Benedict directed them all.

III. Benedict's Monastery at Cassino.—For many years Benedict lived among his monks at Subiaco, and then he thought it would be well to move to another place. He went further on over the mountains till he came to a little town called Cassino. Near to this, on the mountain-top, was a heathen temple. Here Benedict stayed and preached to the people and converted them to Christianity. He destroyed the temple, and in its place he founded a monastery. This monastery of Mount Cassino became famous throughout Europe, and strangers from many lands and of all ranks came to visit it, because they heard of the wonderful doings of Benedict, and how well and wisely he ruled his monks. Many came from curiosity; others came to seek refuge and protection from their oppressors, or counsel and help in their troubles. None came in vain who were in need or distress. Evil-doers, however, shrank from Benedict's presence, because he seemed able to read their thoughts and always discovered their evil deeds. A celebrated king, named Totila, was one of those who desired to see this "prophet of the mountains." He wanted to test Benedict's power of seeing into the

minds of men and discovering the truth. He therefore sent to him one of his officers, dressed in the royal robes and attended by the royal guard, to pretend that he was the king. "Lay aside that dress," said Benedict, as soon as he saw the messenger; "it is not thine." Then Totila came himself, and when he saw Benedict seated at the convent-gate, he threw himself prostrate on the ground and would not rise till the saint came and lifted him up. Then Benedict said, "You have done much evil; you are doing it still every day. It is time you should cease your injustices." The haughty king then asked Benedict's prayers, and went away humble and repentant.

IV. Benedict's Rule of Life.—Now we must see how it was that Benedict's monastery became a model for all others. Remind the class of the two necessities spoken of in the beginning of the lesson. Benedict realised that there must be a *Rule* which all should obey, and that monks, like other people, must work as well as pray. He therefore drew up a Rule of Life for his monks and insisted on it being strictly obeyed. No one was allowed to become a monk till the Rule had been read to him several times over, and till he had tried living under it. Then, if he felt that he could obey it, he was admitted. By this Rule the time of the monks was divided between prayer and work.

(1) *Prayer.*—Question very briefly concerning what the children have already learnt about the worship of monks. Prayer was their first object and duty. Benedict increased the hours of common prayer to seven. Ask why the number *seven* was chosen. He also set apart certain hours for private prayer.

(2) *Labour.*—Benedict, like Pachomius, believed in work. "Laziness," he said, "is the enemy of the soul." He knew, too, that most people cannot go on praying for long at a time. He arranged, therefore, that the monks should work to supply all their own needs. Let the class think what this would mean and how many industries they would have to learn. Monasteries that followed Benedict's Rule became schools of

industry as well as of learning, and the monks became the great teachers of Europe. When they went as missionaries into half-barbarous countries they not only preached, but laboured on the land and taught the people how to cultivate it. Benedict arranged that in the winter more time should be given to reading and study. Let the class suggest the reason for this. He not only set apart hours for study, but appointed certain monks to go round and see that none were wasting their time or sleeping over their books. The one great crime was to do nothing. But Benedict carefully provided that none should be expected to do more than was well within their power, and he arranged for times of rest and recreation for all.

Benedict's favourite virtue was *humility*, and this he constantly urged on the monks, reminding them that they were followers of Him Who "humbled Himself," &c. (Phil. ii. 8). They must, therefore, humble themselves to be obedient to their superior; to do the meanest kind of work; to bear injuries and slights; and to be poor and possess nothing. Benedict might have taken as his motto the words of the poet:—

> "Humble we must be, if to Heaven we go;
> High is the roof there, but the gate is low."

Benedict did a very great work for the Church by making this famous Rule of Life. Many Roman Catholic monasteries obey it even to-day.

V. Benedict's Death.—Benedict died when he was about sixty-three years old. Thirty-five years he had lived in his cave at Subiaco and fourteen at Cassino—nearly fifty years altogether of prayer and of work for God. He had preached by his life as well as by his "Rule" the great twofold duty of Christians. His death was characteristic of his life, for he died standing at the foot of the altar in one of the monastery chapels, with his arms stretched up to Heaven and a last prayer on his lips.

ADDITIONAL HOME OR CLASS WORK

1. Give some reasons why work is good for everybody.
2. Can you think why it was especially necessary for monks to have plenty of work?
3. Write a short account of Benedict's life.

Books Recommended for the Teacher's Use.—Alban Butler's "Lives of the Saints"; "Martyrs and Saints of the First Twelve Centuries," Mrs. Charles; Guizot's "History of Civilisation," vol. ii.; "The Monastic Life," T. W. Allies.

LESSON XXI

When and Why the Church Began to Keep Festivals

Introduction.—Ask the children what we mean by a "festival," and let them name any that they can think of. Lead them to see that any special day of rejoicing and holiday is a festival or feast-day—Christmas Day, New Year's Day, birthdays, &c. Feasting has always been one of the ways in which people have shown that they were joyful, just as they have fasted to express grief and sorrow. Our Church keeps various days in the year as special days of rejoicing—feast-days or festivals. One of these we kept three weeks ago. What was this? Ask the class to name the other great Church festivals. Besides these we have many saints' days. We are going to hear to-day how it was that the Church began to keep these festivals.

I. The Earliest Christian Festival.—Before the Church began to keep any of the great yearly feasts—Christmas Day, Easter Day, &c.—there was one day which Christians kept every week as a holy-day or holiday. What was that? We have talked already about Sunday, why and how it was kept. Ask the children to tell what they can remember about this, laying stress on the central fact that the Resurrection of the Lord Jesus Christ was a very joyful event for all Christians, and so the day of the week on which they specially remembered it they made "a day of rest and gladness." The special Sunday service was one of gladness and thanksgiving. What was this? Remind the class of the meaning of the name "Eucharist." When the Church began to keep Lent and Advent as times of fasting, the Sundays were generally excepted from the fast; they were feast-days, as they are now. Let the class find in their Prayer-books the Table of Feasts to be observed throughout the year, and read what is said about Sundays.

II. The Great Yearly Festivals.—(1) *Easter.*—As Sunday came to take the place of the Jewish Sabbath as the regular weekly day of rest, a great many people would most likely forget that it was kept in remembrance of Jesus Christ rising from the dead. The Church wanted all Christians to keep in mind how much His death and resurrection meant to them, and to give praise and honour to the Lord Who had died for them and now lived for them. (Remind the class of their Easter lesson.) It therefore began very soon to set apart certain days in the year to commemorate these great events. Ask the children what great Jewish feast was taking place at the time of Our Lord's Crucifixion. The Passover-time was chosen by the Church as the time for the Easter Festival. The old name for Easter was "the Paschal Feast," and we hear of it by this name as early as the year 120 A.D., so that Easter has been kept for nearly 1,800 years. We know that Polycarp observed it at Smyrna, and he said that he learnt the custom from the Apostle St. John. Before the great feast-day, two days were set apart for fasting, in remembrance of the Crucifixion and of the sins which caused Our Lord to die. The two days were gradually increased to forty. What name do we now give to these? Then Good Friday was fixed as the special day for commemorating the Crucifixion. Before this day it became the custom to strip the churches of all hangings and ornaments and to extinguish all lights. No hymns were sung on Good Friday, the story of the Passion was read, and the day was spent in solemn silence. In the evening, services began, which were called "vigils" or *watch* services, and these went on all the night and through the next day, Saturday, which was called the great Sabbath, or rest day, because on that day Our Lord's body lay in the grave. This was the great day of the year for the baptism of catechumens. Ask who these were. When it came to the evening of the Saturday, Christians began to crowd into the church, carrying lights in their hands, to watch there for the morning of the Resurrection. Many heathen came also. Cities were illuminated, and

at midnight a solemn procession marched round the church, and then triumphantly entered the gates to celebrate Easter. All the Christians then turned to one another with the joyful greeting (still kept up in Russia), "The Lord is risen," to which the response was given, "He is risen indeed." A kiss of Christian brotherhood was then exchanged, and there followed the great Easter Eucharist Feast. The rejoicing and festivity were kept up all through the week to the following Sunday, called "White Sunday," when the newly baptized appeared for the last time in their white baptismal robes.

(2) *Pentecost.*—Easter was the first and greatest of the Church festivals, but another followed closely upon it. What great festival are we now looking forward to? If the children say "Ascension Day," ask what next. What is another name for Whitsunday? If they cannot remember the name of "Pentecost," let them turn to the Epistle for Whitsunday and find it. Ask if they know the meaning of the name. Remind them that the day of Pentecost was another Jewish feast, and explain that it was so called because it was kept on the fiftieth day from the Passover Sabbath, our Easter Eve. This day was afterwards kept by the Church, in remembrance of the first Christian day of Pentecost and the coming of the Holy Ghost. The name of "Pentecost" was given to the whole of the fifty days after Easter, and these were all made feast-days. No fasting was allowed during them. After a time Ascension Day was made a special festival.

(3) *Christmas.*—What other great Christian festival do we keep? Christmas naturally comes first in our Church year. Why? We first commemorate the birthday of Our Lord and then the great events in His life. Christmas has now come to be our chief time of festivity in the year—partly, perhaps, because it is generally on a week-day, and so there can be more merrymaking in connection with it. The Church did not, however, begin to keep Christmas Day so soon as it kept Easter and Pentecost, and it did not keep it at first on December 25, but on January 6. What feast do we now keep on that day?

For a long time Epiphany was a great day of festivity in England and other countries, and it is so now in Russia. Ask if the children know an old name by which it used to be called. It was called "Twelfth Day," because it was twelve days after Christmas. There was always a solemn service during the night before Christmas Day, because Jesus Christ was born in the night. This custom is still kept up in the Roman Catholic Church and in some of our own churches.

By the time of St. Athanasius all these three great festivals were kept by the Church, together with Ascension Day, the Epiphany, and the Circumcision. Get the children to think of some reasons why it was a good thing to keep them. They helped Christians to bear in mind the great events of Our Lord's life and how much these meant to them. They gave honour to the Lord Jesus Christ. They also taught the heathen something about the Christian religion, and showed them that it was a religion which made people joyful.

III. Saints' Days.—Besides the festivals which we keep in commemoration of events in the life of Our Lord we have other feast-days. Let the children turn again to the table in their Prayer-books and name some of the saints in whose honour these are kept. Why do we keep saints' days? It is helpful to remember the lives and deeds of great and good men and women. When we hear of what they have done, we may be stirred up to try to imitate them as far as lies in our power. Their lives remind us that we should "choose the stairs that mount above," and

> "Look up, rise up; for far above
> Our palms are grown, our place is set."

We shall hear more about the saints' days a little later. The Church began by honouring the memory of its martyrs. In many places the day of their death was celebrated by a service of thanksgiving, which was generally held at their grave. So we hear of the people of Smyrna celebrating the martyrdom of their beloved Bishop Polycarp. "The martyrs we love and honour," they said, "as disciples and successors of the Lord, on

account of their love to their King and Master, as also we wish to be their companions and fellow-disciples." Later on, the Church set apart days for commemorating the great saints of the New Testament—these are the days we keep now. How do we keep them? Let the children turn to their Prayer-books and find the special Collects, Epistles, and Gospels for the saints' days. Let them find and read the Collect for the Saint's Day next coming in the calendar. All our Church festivals, then, are days of remembrance and days of rejoicing and thanksgiving, first of all for "the redemption of the world by Our Lord Jesus Christ," through those wonderful events which we celebrate on the great feast-days of our Church's year, and then for the holy lives and deaths of His devoted followers and servants.

ADDITIONAL HOME OR CLASS WORK

1. Name in order all the principal Church festivals.
2. What Jewish feasts did Easter and Whitsunday take the place of in the Christian Church?
3. What do you think is the good of keeping the great Christian festivals and of keeping Saints' days?

Books Recommended for the Teacher's Use.—"The Ministry of Grace," by Wordsworth; Schaff's "History of the Church," A.D. 311-600, vol. i.; Pullan's "The Church of the Fathers."

LESSON XXII

A Baptismal Service in the Fourth Century

Introduction.—We have been hearing a great deal about "builders" of the Church. If we think of the Christian Church as a building, who are the stones? Quote the words of St. Peter, "Ye also, as living stones, are built up a spiritual house" (1 Pet. ii. 5). The Church is built of Christian people. When and how are they admitted into the Church? How did the children themselves become members of the Church, and when were they baptized? Ask them to think why, in very early times, most of those who were baptized were grown-up people. The greater number were people who had been heathen, but had come to believe in Jesus Christ. Even the children of Christian parents were often not baptized till they were grown up. Remind the class of Chrysostom and of Augustine. Baptism, therefore, in those days, was not only a means of admission into the Christian Church, but also a public profession of faith, as Confirmation is now, and of the intention of the baptized persons to become disciples of Jesus Christ. It was a very solemn event, and a very solemn service and ceremony accompanied it. We are going to hear about this to-day.

I. Preparation for Baptism.—When a baby is brought to be baptized, who answers the questions and makes the promises in its name? But when boys and girls come to be confirmed they answer for themselves and make their own promises, because they are then old enough to be responsible. What do they have to do before they take this important step? They are carefully taught and prepared, in the Confirmation class, by their clergymen, so that they may thoroughly under-

stand what they are going to do, and not lightly say words and make promises without realising what they mean. Those who wanted to be baptized in early times were taught and prepared in the same way. Just at first this was not necessary, because for a person to profess himself a Christian was to run the risk of persecution and death, and those who asked for baptism were sure to be in earnest. Later on, however, when the Emperors became Christians, great numbers of heathen sought to be baptized in order to please them, and it was necessary to make sure that they understood the Christian Faith, and that they really meant to be followers of Jesus Christ. What were those called who were being taught and prepared for baptism? Where have we heard of there being a school for catechumens? Who was its teacher?

(1) *Preliminary Period of Instruction.*—Many became catechumens—*learners*, that is, about the Christian religion—before they had made up their minds to be baptized. These were called "beginners," and there was a special class for them. Many remained catechumens for years. Instance Augustine, who was entered as one by his mother when he was a little child. Catechumens were allowed to come to church and to be present at part of the Sunday service. Ask what this was. Tell the class that by the time that St. Ambrose and St. Chrysostom were Bishops, there were regular forms of worship for the Eucharist, and these were the beginnings of our Holy Communion service. The service began with psalms and prayers and lessons from the Bible. There was an Epistle and a Gospel for each Sunday, as with us, and the Gospel was followed by a sermon. After this the catechumens had to leave the church.

(2) *Time of Special Preparation.*—When the catechumens were ready for baptism they were put into what was called the "advanced class," and were then called "candidates" (refer to Confirmation). The great time for baptism in the Early Church was Easter Eve, so Lent was made a time of special preparation for the

candidates. During the last week they were taught the words of the confession of faith which they would have to repeat when they came to be baptized. What do we call such a "confession"? One of the very early creeds which candidates repeated at baptism was as follows: "I believe in the only true God, the Father, the Almighty: And in His Only-begotten Son, Jesus Christ Our Lord and Saviour: And in the Holy Ghost, the Life-giver." Quote this to the class, and let them turn to their Prayer-books and compare it with the first clauses of each division of the Apostles' Creed. The two or three days before their baptism was a very solemn time for the candidates, and they spent most of it in prayer and fasting. They were going publicly to profess their faith in Jesus Christ, and to pledge themselves to be His "faithful soldiers and servants unto their lives' end," and such a step needed much thought and prayer. The last day of all was Good Friday, and they would think particularly on this day about the crucifixion of their Lord, and how they must die to sin.

II. The Ceremony of Baptism.—At last the great day came. The candidates had kept watch in the church, no doubt, with other Christians through the Good Friday night, and they would continue the Easter vigil through the Saturday (refer to the last lesson) till the evening, when the ceremony of baptism took place.

(1) *The Confession of Faith.*—When the evening, therefore, had come, they all assembled in the baptistery. Let the teacher explain to the children that this was a special building for baptism and separate from the church, though sometimes connected with it by a passage. It was large, as hundreds were often baptized at a time, and in the centre was a large round bath of water, with steps leading down to it. Here the candidates were received by the Bishop and other clergy who assisted him. Many people were present as witnesses of the ceremony, while close by, in the church, prayers went up to God from the Christians who were keeping their vigil for those about to be baptized. Let the teacher picture the scene as impressively as possible—the waiting crowd of candidates, facing the Bishop in his

splendid robes of office; the eager, interested spectators; the hush as the Bishop addressed to those before him searching questions as to their intentions and their faith, to which they responded with one voice "I do" and "I believe," as candidates do now at their Confirmation. A thrill must have gone through those present as after this the candidates all turned round to the West, and together renounced aloud the devil and his service; then faced again to the East and repeated their confession of faith, and promised to serve Christ faithfully all their lives. Remind the children of the custom of turning to the East to repeat the Creed, and that our churches are arranged so that most of the congregation face the East through the service. If there is time here or at the end of the lesson, ask if they know or can think why. Remind them of the star which appeared to the "Wise Men" in the East, and quote the verse, "Unto you that fear My name," &c. (Mal. iv. 2). The thought of the coming Messiah, the Lord of life and light, was always associated by the Jews with that of the sun rising in the East.

(2) *The Immersion.*—After they had made their Christian profession, the candidates went down the steps into the water, and three times dipped under it, while the Bishop pronounced the same words that are said now by the clergyman when he baptizes an infant. What are these words? By whom were they first spoken? (St. Matt. xxviii. 19.) What was the meaning of the dipping down under the water? Refer to the words of the Catechism as to the inward meaning of baptism, "a death unto sin and a new birth unto righteousness," and to the final exhortation in the service for the baptism of those of riper years, "Baptism representeth unto us our profession," &c. Immersion pictured the dying to or turning from sin and the being born again, or rising to a new life of doing "God's holy will and commandments." As the candidates went down into the water they were called by new names to show that they were now new beings—Christians—not heathen any longer. But what do we need to make us able to do God's will

and "to follow the example of our Saviour Christ"? Read part of the prayer at the beginning of the Confirmation service, from "Almighty and Everlasting God" to "Strengthen them, we beseech Thee, O Lord, with the Holy Ghost the Comforter."

(3) *Confirmation.*—As they came up out of the water the newly baptized were signed by the Bishop with the cross and anointed with oil as a sign of the Holy Spirit given by God to all who wish to lead a new life. They were then clothed in white garments. Ask the class to suggest the meaning of these. What is *white* a sign of? The new life was to be a life of holiness and purity. After this they all went into the church and the Bishop laid his hands on those who had been baptized and confirmed them. He assured them, by the laying on of hands, of the gift of the Holy Spirit, so that they would have strength to keep their vows.

(4) *The Holy Communion.*—At the close of the whole ceremony the Bishop celebrated the Eucharist, and the newly baptized Christians received the Holy Communion. Lead the children to think with what joy they would keep their Easter festival—how much it would mean to them to know that their Lord was alive and with them, and would help them "manfully to fight under His banner against sin, the world, and the devil, and to continue (His) faithful soldiers and servants unto their lives' end."

ADDITIONAL HOME OR CLASS WORK

1. What was the meaning of the following baptismal customs: the immersion in water, the signing with the cross, the anointing with oil, the clothing with white garments, and the giving of a new name?
2. Why did Confirmation follow at once after baptism in the early days?
3. Why do we turn to the East at the Creed?
4. Give a short description of a baptismal service in early times. How was it different from ours?

LESSON XXIII

The Calling and Mission of St. Patrick

[The teacher should have a good-sized map of the British Isles for this lesson in order to point out the districts referred to and the probable course of St. Patrick's journeyings; but it will be better not to trouble the children much with names that are unfamiliar to them.]

Introduction.—What command did Our Lord give His disciples before His Ascension? (St. Matt. xxviii. 19.) Are there any nations still that do not know about Jesus Christ? What do we call the men and women who go to teach them? There was a time when Great Britain and Ireland were heathen countries, and missionaries came to tell them about Jesus Christ. These missionaries were some of the most important "builders" of the Church. We are going to hear to-day about the man who changed Ireland from a heathen to a Christian land. Ask the class if they know the name of Ireland's patron saint. It is of St. Patrick that we are going to hear.

I. St. Patrick the Missionary.—(1) *His Boyhood.*—Patrick was not an Irishman. His home was most likely near to where Glasgow is now, in a little town which was ruled and protected by the Romans. His father was a farmer, and a clergyman too; so Patrick was brought up as a Christian, and he had a very happy and peaceful boyhood. But though he had everything to help him to be good, he did not care at all about religion, and only thought about enjoying himself.

(2) *His Captivity.*—When, however, Patrick was about sixteen a great change took place in his life. A

party of Irish freebooters from over the sea came down one day upon the little town where he lived (the Romans being away at the wars) and carried off a number of the people to Ireland, to be sold as slaves. Patrick was one of them, and he became the slave of an Irish chief. Instead of enjoying himself, he now had to tend pigs and cattle, and to do his master's bidding. Contrast this with his former happy, well-cared-for life. Often he spent his nights out of doors, in frost and snow and rain, and we can imagine how he yearned then for his home and his parents. Moreover, there was nothing now to help him to be good, for he was in a wild and heathen land. Yet it was now that his heart began to seek after God and that he learnt to love Him. Often he prayed to God while he watched the cattle in the daytime, and in the night he would rise and go out into the woods or on to the mountains to pray.

(3) *His Escape.*—One night, when he had been six years with his master, Patrick had a dream. He heard in his sleep a voice which said, "Thou shalt soon go to thy native land"; and, again, "Lo! thy ship is prepared." He felt sure that this was God's Voice, so he managed to escape and to reach the coast, nearly two hundred miles away (near Wicklow), and there he found a trading vessel in which he sailed away from Ireland. This took him most likely to Gaul (remind the class which country this was), and it was some years before he got back to his home. When at last he reached it he found that his parents were dead; but his relations welcomed him warmly, and begged him to stay with them for good.

(4) *His Call.*—Another call, however, had come to Patrick. He had never forgotten the land of his slavery, where he had learnt to know and love God, and he longed that the Irish might come to know Him too. Again one night he had a dream, and in this dream he saw a man standing by his side, who seemed to have come from Ireland. This man held a letter in his hand which he gave to Patrick. It began, "The voice of the Irish," and it went on, "We pray thee, holy youth, to come again and walk among us as before." He was

pierced to the heart, and could read no more, and so he awoke, convinced that God had called him to go as a missionary to Ireland.

(5) *His Preparation.*—Patrick responded to the call with all his heart; but he felt unfit for so great a work. He had had very little education, and was often taunted with being ignorant and unlettered. He went back, therefore, to Gaul and spent many years in study and preparation. At last all difficulties were overcome, and he was consecrated Bishop and sent by the Church to try to win the Irish to Christianity.

II. The Country to which he was Sent.—Let the teacher call upon the children to imagine what Ireland was like 1,500 years ago. It was a land of mountains and plains, inhabited by a warlike and half-savage people, who worshipped idols and believed in all kinds of spirits. They thought that these spirits lived in wells and trees and mountains, and that they were all cruel. Their religion taught them, therefore, to fear the spirits, and they did cruel things to please them. They had no idea of a God Who loves His children. Their priests were called "Druids," and they had a great deal of power over the people. There were many kings and chiefs in Ireland, and over them all was one who was called the High-King. The people looked up to these kings and reverenced them greatly; so that Patrick saw that if he was to win the people to become Christians he must first win their chiefs. There were a few Christians already in Ireland, because people had gone over from Britain and taught some of the Irish about the Christian religion, and others had learnt about it from their slaves; but the number was very small. The Irish were fierce and wild, and their religion made them sometimes cruel; but they were warm-hearted and easily won by kindness.

III. His Mission.—(1) *His Arrival in Ireland.*—Patrick had left Ireland, a young man of twenty-two, an escaped slave. He returned to it after twenty-three years a middle-aged man and a Bishop. In this interval he had had many adventures and suffered many hard-

ships, and had prepared earnestly for the work to which he had been called by God. His heart was now full of zeal to accomplish his mission, and of love for the people whose cry had reached him in his dreams. He was accompanied by many clergy and other attendants, for his aim was to convert the whole country, and to build many churches and monasteries.

(2) *The Founding of the First Church.*—The little company, with Patrick at their head, sailed first to the north and landed on the shores of a little bay. Here they hid their boat and went a short distance inland seeking for a spot to rest. They were seen, however, by a swineherd, who went and told his master that strangers had come to his land. The chief came out to slay them, but when he saw Patrick he changed his mind and welcomed him, and gave hospitality to all the company. The love which was so strong in Patrick's heart showed itself in his face, and wherever he went he won his way. In this land he began his work of preaching and baptizing. The chief and many others became Christians. A little church was built, and a Christian settlement grew up, which was called Saul (in county Down).

(3) *The Overthrow of the Druids.*—Patrick now turned his steps towards Tara, where the High-King, Loigaire, dwelt. He wanted to try to convert the king. Loigaire had heard about the Christians, and was not unfriendly to them, for he knew they loved peace and order. But the Druids feared and hated them, because they knew they would lose their power if Ireland became Christian. So they tried to make the king persecute Patrick. According to an old story, it was on Easter Eve that Patrick and his company arrived near Tara, and they lighted a great fire on the Hill of Slane, in Meath, to celebrate their landing in Ireland. That same night the High-King and many other kings and nobles were gathered together at Tara to keep a great pagan festival. No fire might be lighted that night till the fire was alight in the royal palace, and if any man disobeyed this law he was put to death. Suddenly a

great light was seen, shining out over the plain. The king consulted the Druids, who said that unless that fire was quenched that very night it would never be quenched at all, but would subdue the realm. The king, the queen, two of the Druids, and many others drove over the plain in chariots till they came to the place where Patrick and his companions were camped. Patrick was summoned, and the king said, "Lay hands upon this fellow." But Patrick cried out, "Let God arise and let His enemies be scattered." Then darkness fell, and the earth quaked and the heathen fled. So the Christians prevailed and the Druids were overthrown, for after this Loigaire became friends with Patrick and protected him in his mission, though he did not actually become a Christian.

(4) *The Conversion of Connaught.*—At last Patrick accomplished his great desire to go back to Connaught and to preach the Gospel in the land of his bondage—the land whence the cry had reached him, "Come and walk with us again." On his arrival he went up, as of old, into a mountain peak to pray—perhaps the same one where he had often prayed in the days of his slavery. *Then* he had prayed for himself. *Now* his prayers were chiefly for his fellow-creatures, for those people amongst whom he had formerly lived as a slave, and whom he longed to bring to the knowledge of Christ. Let the teacher quote the lines:—

"Heaven's gate is shut to him who comes alone;
Save thou a soul, and it shall save thine own!"

Patrick had forgotten his own needs now in his great love for his fellow-men. His prayers were answered, and Connaught became a Christian land.

(5) *How Patrick and his Companions Laboured in Ireland.*—Before Patrick died Ireland had become a Christian country. But it took many years of hard work and suffering to bring this about. Let the teacher draw a picture of the little band of missionaries as they travelled through the land, clothed down to the feet in long hairy cloaks, shod in sandals, each carrying a

crooked staff in his hand and a book of the Gospels slung on his back or hanging by his side in a leathern satchel, and all singing and chanting psalms as they went. When they wanted to call people together, to preach to them, they rang a bell which they carried with them, and even yet a little rough iron bell, said to be St. Patrick's, can be seen in a museum in Ireland. They also carried small brazen altars and vessels for the Eucharist, so that wherever they wanted to hold a service they soon had their church ready. Chiefs, nobles, freemen, and slaves all flocked from their round huts of wood to hear the men who preached to them of a God Who is Love, and many were baptized in a neighbouring stream or pool. Fathers would often bring their sons and ask Patrick to baptize them, and sometimes he would choose a specially intelligent child to go with him and be trained for the Christian priesthood. Children all loved Patrick, and one little boy, whose father the saint had baptized, clung to his feet and refused to be taken away, saying, "Let me go with Patrick, my true father." This little boy succeeded Patrick, many years later, as Archbishop of Ireland.

So Patrick conquered Ireland for Christ, and the words of the Druid came true that the fire lighted by the Christian missionaries should never be quenched, but should subdue the realm.

IV. The Death of St. Patrick.—St. Patrick died, as a very old man, at Saul, the place where he had founded his first Church. It is said that he died on March 17, and this day is kept by the Church and by the Irish nation, in memory of the Apostle and Patron Saint of Ireland, as St. Patrick's Day.

[*Note to Teacher.*—The legend of St. Patrick and the shamrock is probably familiar to all teachers, and therefore, owing to lack of space, has not been included in the lesson. It would, however, be well to allude to it when talking about his missionary work, and to tell how one of the Irish kings, when talking to St. Patrick one day, told him that he would like to become a Christian, only that he could not understand how there could be, as the Christians taught, three persons in one God, and how

Patrick plucked a little shamrock which he saw growing at his feet and pointed out to the king how it was one leaf and yet was made up of three parts, and this helped the king to understand the mystery of the Holy Trinity, and he was baptized and became a Christian.]

ADDITIONAL HOME OR CLASS WORK

1. Can you remember any incident in St. Paul's life that reminds you of St. Patrick?

2. Tell what you know about Ireland at the time that St. Patrick came there as a missionary.

3. Give a little account of St. Patrick's missionary work in Ireland.

Books Recommended for the Teacher's Use.—"St. Patrick, His Life and Teaching" ("The Fathers for English Readers"); Bury's "Life of St. Patrick"; Mrs. Charles's "Martyrs and Saints of the First Twelve Centuries."

LESSON XXIV

The Saint of Iona

Introduction.—Let the teacher point out the island of Iona on the map of Scotland, and tell the children that on that little island are the ruins of a very old monastery, built more than thirteen hundred years ago, and that it was through missionaries who went out from that monastery that Scotland and the North of England became Christian lands. So many holy men lived in Iona and went out from there as missionaries, that people came to look upon the island itself as holy, and pilgrims came from distant countries to the there. This monastery was built by a man who, like St. Patrick, was a great missionary and saint. His name was Columba, and he came from Ireland.

I. The Prophecy concerning Columba.—Remind the class that there were many kings in Ireland, and one High-King over all. Each king was the head of a tribe or clan. Columba's father and mother both belonged to royal families; his father, indeed, belonged to the family of the High-King. We might have expected, therefore, that Columba's parents would want him to grow up to be great and powerful. But they were Christians, and their chief wish was that he should be a good man. It is said that his mother had a dream before he was born, in which an angel appeared to her and told her that she was going to have a son of so beautiful a character that his own people would look upon him as a prophet of God, and that God would make him the leader of countless people into the heavenly kingdom.

II. The Early Training of Columba.—The baby of whom such wonderful things were foretold was born in

a very wild and out-of-the-way part of Ireland, in Donegal. Even in the far-away corners of Ireland there were Christian churches now, and to one of these his parents took him to be baptized, and gave him the name of Columb—the Dove. They afterwards sent him to the clergyman who baptized him so that he might be taught about the Christian religion. He was a clever lad and found it easy to learn, and before long he knew his Psalter better even than his teacher. He spent so much time in the "cell" or oratory, where he read and learnt his Psalter, that the children of the place, who loved him, would say, "Has our little Columb come out of the cell to-day?" So he came to be called Columcille. He grew up to be a good boy and a tender-hearted one, hating all cruelty and wrong.

III. Columba's Training for the Priesthood.—When Columba was old enough he went as a student to a very large monastery, over which was a holy man named Finnian. Though it was only fifty years since St. Patrick died, there were churches and monasteries now all over Ireland, and the monasteries were famous for their learning. Remind the class how study and teaching were two of the chief employments of monks. Tell them that there were no other schools at that time besides the monasteries. The one Columba went to was like a college, and many young men studied there in order to become clergymen. Columba lived like a monk and studied hard. His favourite occupation was copying books, and he did this very skilfully. Ask why books were copied by hand. Describe how they were written on parchment and often beautifully illuminated and ornamented. Many of these can be seen now in museums and libraries, and one book in Trinity College, Dublin, is said to be the work of St. Columba. It was most likely while he was studying in the monastery that the wish to be a missionary first came to Columba. We are told that when he was quite a young man he prayed to God that he might die in a foreign country.

IV. Columba's Work in Ireland.—When Columba had finished his studies he was ordained as a clergyman,

but he did not go at once to be a missionary. There was a great deal of work to be done in Ireland, even though it was no longer a heathen country. Many people said they were Christians, but did not really follow Christ, so for a good many years Columba worked for Christ in Ireland. He went about preaching and teaching, and founded a great many churches and monasteries.

V. The Battle about a Book.—We have seen that Columba loved God from the time he was a boy, and tried to serve Him. But one thing he had not yet learnt, and that was to subdue a very hot and fiery temper. This led him into a serious quarrel, which had terrible consequences. The quarrel was about a book, a beautiful copy of the Psalms, which Columba saw in a monastery where he was staying, and which he admired so much that, without leave, he copied the whole of it. The head of the monastery, who owned the book, was very angry, and said that as the Psalter was his, so was the copy. Columba insisted that the copy was his, and the dispute became so fierce that the two went to the High-King to have it settled. The king decided against Columba, and this made him so angry that, though the king was his relative, he stirred up his own clan to fight with the High-King's clan. A great battle took place, in which Columba's side was victorious, and won back the book. But the victory cost many lives, and these of men who were fellow-Christians, and, moreover, related to one another. Columba was now filled with shame and sorrow for what he had done, and he determined to show his repentance by leaving Ireland, which he dearly loved, and going forth as a missionary. It is said that he pledged himself to win as many souls for Christ as bodies had been slain in the battle.

VI. Columba goes forth as a Missionary.—Describe the appearance and personality of Columba at this time. He was now forty years of age, a very handsome man, tall and strong, with close curly hair and large grey eyes—eyes that shone with joy and with love, so that his face was said to be always radiant. For though Columba had a hot temper and was very passionate, he

was warm-hearted and full of love to all living creatures, delighting, too, in everything beautiful. Everybody therefore loved him, just as his playmates did when he was a little boy, and they looked up to him too, and delighted to have him as their leader. He was a poet also and a man of great learning. We can imagine the grief there was among his friends when they knew that he was going to leave them. It was not easy for Columba to go, for he loved his friends and he loved his country; but he loved Jesus Christ still more and longed to bring others to know Him and love Him as well. So he set out, full of courage and determination. Twelve of his special friends went with him. Picture the party as they set sail from Derry, waving their farewells to the friends behind them, and setting their faces toward the unknown land before them. Let the children now look at the map and notice what part of Scotland lies nearest to the northern coast of Ireland. In this district there was a colony of Irish under a Christian king named Conall, who was a cousin of Columba. To him Columba went, and Conall welcomed him gladly.

VII. The Settlement at Iona.—In the North of Scotland there dwelt a very fierce and heathen people, called Picts. Columba's great desire was to convert these. First, however, he wanted to build a monastery in which to train men to take part in the work. Conall gladly offered him land for this, and Columba chose the little island of Iona. It is said that he first landed on an island further south, where, from a high hill, he could just see the Irish coast. But he said, "If I see Ireland I shall always be wanting to get back," so he sailed on till he came to Iona. There he and his companions set to work to plough and build. They also studied the strange Pictish language, and as soon as Columba could speak it a little he began to teach the fishermen and peasants about Christ.

VIII. The Conversion of the Pictish King.—As soon as his monastery was built and he could speak the language well enough, Columba determined to go to the King of the Picts and try to convert him. It was a

long journey, chiefly by boat, across a chain of lakes, to Inverness. (Show on the map.) Columba took a number of helpers with him. Picture the little company—sometimes rowing in their light boats, sometimes carrying these across the land that separated one lake from another, and whenever they came to a village stopping and preaching to the people who gathered together to see the foreigners and hear what they had to say. When, however, they reached the palace, King Brude shut his palace gates and refused to let the missionaries in. Nothing daunted, Columba began to pray, and he prayed so earnestly and with such faith that an answer speedily came. The King opened the gates, received the missionaries with respect, and listened to their preaching. It is said that he afterwards became a Christian. After this, Columba and his monks travelled all over Scotland, and they were wonderfully successful in converting the heathen Picts. The people in the south had already heard about Christ, but they became better Christians through the teaching of the missionaries. Columba also spent much time in Iona training his monks. These went out far and wide, preaching the Gospel of Christ, and wherever they went the people loved Columba's monks.

IX. Columba, the Man of Love.—It was not only his monks who loved Columba. Every one did so, rich and poor alike. The birds and beasts loved him, too, for, as we said, Colúmba loved all living creatures. This was, no doubt, why his prayers had such wonderful answers, for, as the poet Coleridge says,

> "He prayeth well, who loveth well
> Both man and bird and beast."

Columba spent his life in helping people and praying for them. Many he healed that were sick. He understood people because he loved them. One day, when he went to visit a monastery in Ireland, a crowd of monks and others came out to meet and welcome him. Among them was a boy who was poor and ugly and naughty. He was always in disgrace with the monks. He longed, however, to see Columba, whom he had heard of as a

very holy man, so he slipped in among the monks, and as the saint passed by he put out his hand and touched his cloak. Columba took hold of the boy, and, bringing him round, set him before his face. "Why do you touch that naughty boy?" said the monks. But Columba said kindly, "My son, open thy mouth and put out thy tongue." The terrified boy obeyed, and then the saint blessed his tongue and told the monks that he would not displease them any more but would grow up to be a good and great man, and that he would have the gift of eloquence. And this came true. Another day Columba saw a tired storm-beaten crane, and sent one of his monks to bring it in to tend and nurse it, so that it might, he said, after three days' rest fly back to Ireland.

X. The Death of Columba.—At last the time came for the saint to die. He had been feeble for some time and not able to work with his monks—only to pray for them. One Saturday he had been out to the monastery barn to bless the corn, and on his way back, with his old servant Diormit, he was obliged to rest by the road-side. As he sat there, the old white horse of the monastery came to him and nestled its head on his breast as if it were sad. Diormit wanted to drive it away, but Columba said, "Let it alone, for God Himself hath evidently made known to it that its master is going to leave it." Columba then went to the top of a mound where he could see all the monastery, and he blessed the place. Then he returned to his cell and went on with his favourite work of copying the Psalter, till he could write no more. When evening came he went to the chapel service, and then back to his cell and to his hard bed, and, lying there, he sent his last message to his monks, "Be at peace and have charity among yourselves." At midnight he rose, when the bell sounded for matins, and went first and alone to kneel before the altar. There the monks found him, lying on the ground, and as they came round him, he looked up with a smile, and raising his hand to bless them, passed away from earth.

ADDITIONAL HOME OR CLASS WORK

1. Learn by heart the following lines:—

I

"He prayeth well, who loveth well
Both man and bird and beast."

II

"He prayeth best who loveth best
All things both great and small;
For the dear God Who loveth us,
He made and loveth all."

2. What should you say were the reasons of Columba's great success as a missionary?

Books Recommended for the Teacher's Use.—Alban Butler's "Lives of the Saints"; "The English Saints," by W. H. Hutton; "Stories of the Irish Saints," by J. Sinclair Stevenson.

LESSON XXV

Two Famous Irish Missionaries—St. Columban and St. Gall

[*Note to the Teacher.*—A large map of Europe will be required for this lesson.]

Introduction.—Let the teacher ask the class if they can remember to whom it was said, "Get thee out of thy country and from thy kindred and from thy father's house, unto a land that I shall show thee." Now, to-day we are going to hear about an Irish boy who heard the voice of God speaking to him in these same words. This boy, whose name was Columban, obeyed the call and, like Abraham, left his home and his relations and his native country—not, like Abraham, to gain another home and country, but to give his life to teaching and helping other people. Columban took a friend with him named Gall, and we are going now to hear the story of these two missionaries.

I. The Call and Training of Columban.—Ask the children what other great Irish missionary had nearly the same name as Columban, and point out the difference between the two names. Columban was only a boy when the words we have spoken of kept coming into his mind, and he felt sure that God was calling him to go forth in His service. He did not know yet what he was meant to do, or where he was to go, but he felt that the first thing was to get ready. He could not teach others without being first taught himself, and he could not do God's work without preparation. Where could he go to be trained? Remind the children of

what they have learnt about the Irish monasteries. One of the most famous at that time was a monastery of which the founder and head was a man named Comgall, who had been one of St. Columba's fellow-missionaries and had gone with him on his journey to the Pictish king. To this monastery Columban went as a student, and became a monk. It must have cost him a great deal to part from his mother, who loved him greatly, and from his many friends; but he never hesitated about obeying God's call. He studied hard at the monastery and became a great scholar. He learnt also to deny himself and to endure hardships. No doubt he often listened, with the other students, to stories told by Comgall about his missionary labours and adventures, and felt his heart stirred to go out also to strange lands and teach the people about Jesus Christ. At last Columban felt that the time had come for him to set out. Comgall was very sorry to lose one of his best and most brilliant scholars, but he gave him his blessing and let him go.

II. The Calling of Gall.—Columban did not start alone on his missionary enterprise. Like Columba, he took twelve young men with him. Among these was one named Gall, who had been a fellow-student with him at the monastery. He was a young nobleman of high rank, but gentle and modest in disposition. He was studious and very quick in learning new languages. He was also a very skilful fisherman. He had been brought up in the country, among the woods and mountains and lakes, and had learnt their secrets. He had two gifts, therefore, that would make him very helpful as a missionary. Question why. The call to go forth as a missionary came to Gall through Columban; but he had been dedicated to God by his parents from his birth, and when the call came he was ready.

III. How the Missionaries Worked for God in Gaul.—Columban knew that there were many heathen in Germany and Switzerland and in the countries farther away, and he thought that he would go to these. But to reach them he must pass through Gaul (show this

on the map), so he and his party sailed there first. When they arrived they found there was no need to go further. Their work was before them, for Gaul had become almost a heathen country again. Since the time of St. Martin, barbarous nations from Asia had conquered many of the countries of Europe, and Gaul among others. Its kings were Christian in name, but the people knew very little about Christ and His religion, and the country had become almost uncivilised. Cities had been destroyed, the land left uncultivated, and now a great part of the country was covered with thick forests. Columban and his companions walked across Gaul, looking for a place in which to settle, and preaching as they went. By and by they came to a very wild and mountainous country near to Switzerland, and here the king welcomed them and gave them an old ruined castle. The castle was right in the midst of thick dark pine forests. There were no towns, no fields, but wolves howled round them, and brigands hid in the thickets. Before the missionaries could begin to preach they had to set to work to cut down trees, clear spaces, build huts, dig and plant fields. It was a hard and dangerous life; but they did not mind this. Columban loved the quietness and solitude of the forest, and would often wander away into it with his Bible, to be alone with God. Once some wolves surrounded him, but Columban went on praying, and the wolves merely smelt him and went away. Often the missionaries could not get enough to eat, and then Gall would go down to the streams to fish, and so procured them many a meal. By and by a little Christian settlement grew up among the forests, and fruitful fields appeared. The monks took up their usual life of work and prayer, and taught all who came to them about Jesus Christ. As time went on so many joined them that they had to ask the king for more land, and they moved down into the valley, where they did the same work as before, and built a larger monastery. But though a great many people listened to the missionaries and became disciples of Christ, the king and the old queen his mother would

not give up their wicked ways. Columban boldly rebuked the king for his sins, and by so doing made an enemy of the queen, and in the end she persuaded the king to drive the missionaries out of Gaul. She could not, however, destroy the work they had done, and Gaul gradually became a Christian country again.

IV. How God brought the Missionaries to Switzerland.—The wicked king wanted to get rid of the missionaries altogether, so he sent them right across Gaul again and forced them to embark on a ship which was sailing to Ireland. Let the children imagine their feelings. They were going to their loved country, it is true, but they were leaving, all unfinished, the work they had set out to do and which they had laboured at so hard. They could not but feel very sad. There is a proverb, however, which says, "Man proposes, but God disposes." The king's plans were all upset by a great storm, which drove the ship back to Gaul, and Columban found himself free again to go where he would. This time he determined to go to Switzerland, so he and his party made their way in little boats up the Rhine, and came at last to Bregenz, on the Lake of Constance. (Show on the map.)

V. How the Missionaries Worked among the Heathen in Switzerland.—The people here were all heathen and very wild and fierce. The missionaries were few in number and quite unprotected, but they trusted in God and were full of courage. They had, as before, to build themselves huts and plant fields to produce food, for they could get no help of any kind from the people of the village, and often they would have starved but for Gall, who went fishing in the lake, accompanied by Columban, who mended the nets while Gall fished. Gall also busied himself in learning German, which was the language the people talked, so that he could preach to them, but it was some time before the people would listen at all to the missionaries. Columban was not always very wise in what he did. In his zeal for the true religion and the honour of God he would burn down the temples of the heathen and destroy their images,

and this made the people very angry. But by and by they began to listen to the missionaries, and some became Christians.

VI. The Separation of the Friends.—Columban thought that he might now leave the work to continue in Switzerland, and go himself to preach the Gospel elsewhere. Gall wanted to go with his friend. The two were very much attached to one another, and had gone through much together. Again, however, God planned differently. Just as they were about to set out on their new venture Gall fell ill with fever, and had to be left behind. The two friends never met again. Columban journeyed into Italy, and there founded a new monastery, which afterwards became very famous, especially for its library. There he worked till shortly before his death, when he went to live by himself in a cave, so that he might be quite alone with God. He died when he was an old man of seventy-two. He sent a letter and his staff, by the hand of a messenger, to Gall, bearing his last message of love.

VII. The Last Mission of St. Gall.—When Gall was quite recovered from his illness he determined to leave Bregenz and find a place where he could build a monastery, and so plant Christianity among the heathen in Switzerland. He thought this was the best way to try to convert them. He took one of the monks with him and they went further south into the forests till they came to a spot which Gall thought would do, and there they set to work as before to make a clearing. It was a very wild place and there were many wild beasts. The monk who went with Gall had tried at first to persuade him not to go into the forest because of its dangers, but Gall answered him with the words, "If God be for us, who can be against us?" In this spirit it was no wonder that he succeeded in his work. It took a long time to build the monastery and to make gardens and cornfields out of land where only great pine-trees grew. For many years there were only a few small huts, but this was enough for the needs of the two missionaries, and of the few who came by degrees

to join them. By and by, however, a monastery grew up, from which Christianity spread through a great part of Switzerland. It is still to be seen to-day in the town which bears the name of St. Gall. Gall lived to be a very old man of ninety-five, and long before his death he had become famous; but he remained just as humble, and gentle, and retiring in character as he had been when a boy. He was asked to become Bishop of Constance, but he begged that another might be chosen instead, and that he might be left in his monastery to go on with his missionary work. Rich people came to see him and brought him presents, but he distributed these among the poor. The love and esteem which he won, and the mark which he made on the country in which he laboured so long, is witnessed to by the fact that not only his monastery, but a town and a canton bear the name of the great apostle of Switzerland—St. Gall.

ADDITIONAL HOME OR CLASS WORK

1. Try to draw a comparison between the characters of St. Columban and St. Gall. How was St. Gall specially fitted to be a missionary?

2. Give some description of the missionary labours of Columban and his companions. What difficulties had they to fight against?

Books Recommended for the Teacher's Use.—Alban Butler's "Lives of the Saints"; "Stories of the Irish Saints," by the Rev. J. Sinclair Stevenson; "The Monastic Life," by T. W. Allies.

LESSON XXVI

St Gregory the Great and the English Mission

Introduction.—Ask the class if they can remember what Our Lord said to His disciples when they were disputing as to who should be the greatest. He said that if any man wanted to be first, or chief, he must be the servant of all; or, as He put it on another occasion, "Whosoever will be great among you, let him be your minister (servant)." To-day we are going to hear about a man who was a great Bishop and ruler, and so was great in the eyes of the world. His true title to greatness, however, was that all his life he served God by serving other people and ministering to their needs. His name was Gregory, and while the world called him "Gregory the Great," he called himself "Servant of the servants of God."

I. Gregory's Education.—Gregory was brought up by very religious parents, and he seems always to have loved God and tried to do what was right. He had no special call to serve God, as some of those did of whom we have heard lately; but he tried to serve Him in all that he did. He was very happy in having a delightful mother. Her name was Silvia, and she was so good and holy that after her death she was called "Saint Silvia." She was very bright and kind, and pleasant, too, to look at. Gregory had everything to help him to be good, and he had every worldly advantage also. He lived in Rome, which was still the most important city in Europe, though it was very different from what it was when St. Jerome and St. Augustine were there. It was now a Christian city; but a great deal of its splendour

had gone. The barbarians, of whom we heard in our last lesson, had conquered a great part of Italy, and had once even captured Rome itself. Gregory's father was wealthy and in a good position, and he gave his son a first-rate education. Gregory distinguished himself in his studies, and then began his career as a lawyer.

II. Gregory the Magistrate.—All this time Gregory served God by doing as well and thoroughly as possible the work which fell to his lot, and he did this so well that while he was still quite a young man, not much more than thirty, the Emperor made him the chief magistrate of Rome. This was a very important position. Gregory had to dress in splendid silken robes, and in the eyes of the world he was now a great man. He did not think of that, however. He filled the post well, for he always tried to do what was just and right; but he did not like the life. He did not want importance and splendour; he wanted peace and quietness that he might give up his time to God and holy things. Presently his father died and his mother then went into a convent, so Gregory felt free to do as he liked, and he became a monk. He used a great deal of his money to build monasteries, and he turned his own family palace into one, which was called the Monastery of St. Andrews. He retired there himself, and exchanged his silken robes for the black woollen dress and hood of the Benedictine monks.

III. Gregory the Monk.—Gregory had done his duty faithfully in the life which he did not care for; but now that he had obtained his desire and become a monk, duty and pleasure were one for him. He had got the peace he wanted, to think and study and pray. His idea of being a monk was not, however, just to do good to himself. He was always thinking how he could do good to others. He had all the monks in the monastery to look after and care for, for he was their head. He had also the poor, and to these he gave a great deal in charity. There was much suffering and poverty in Rome at that time, caused by famines and war, and Gregory did all he could to help the people,

ROME.—THE RIVER TIBER WITH CASTLE OF ST. ANGELO AND THE CHURCH OF ST. PETER

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so that they all came to look upon him as their friend and turned to him in their troubles. He was not left very long in peace, for the Pope sent him on a mission to Constantinople, and when he came back made him his secretary. But Gregory spent all the time he could in his monastery and was never so happy as when there.

IV. Gregory and the English Slave Boys.—Gregory hated unkindness and injustice, and, as we have said, was always on the look-out for ways of helping people. There was one bad custom of his time that he specially hated, and that was slavery. Remind the class of St. Patrick, and tell them how parents even would sell their children to traders who took them to other countries to sell them again as slaves. Think of these boys and girls, taken from their homes and country and exposed in markets for sale like cattle. Gregory was very fond of children, and we can imagine how he pitied them, and, as a Christian, he would feel what a wrong thing slavery was. When, afterwards, he became Pope, he tried to do away with it altogether; but before this he would often buy young boys who were offered for sale and educate them and bring them up to be Christian men. One day he was passing the great market-place in Rome, called the Forum, when he saw crowds of people hurrying up, and learnt that a great ship had just come in laden with merchandise, and amongst the goods brought in were many slaves. As he stood and looked, he saw among these some handsome boys, with blue eyes and very fair hair and skins, who formed a striking contrast to the dark-skinned natives of Greece and Syria and Egypt. He asked where they came from, and was told, from the island of Britain. His next question was were they Christians or heathen, and when he heard that they were heathen he sighed and was much grieved. Then he asked what was the name of their nation, and was told that they were called "Angles" or "English," whereupon he said "Rightly are they called Angles, for they have the faces of angels, and they ought to be fellow-heirs of the angels of Heaven." It is said that he ransomed the boys and took them to his monastery.

Then he went to the Pope and asked for leave to go to England as a missionary. The Pope gave him leave, and he set out with some other monks; but they had not gone far when a messenger came, riding in hot haste, to bid Gregory return. The people of Rome had risen in a tumult, and had gone to the Pope crying out, "You have ruined Rome by letting Gregory go." So Gregory had to go back; but, as we shall see by and by, he did not forget the land of the English slave-boys.

[The illustration opposite is a reproduction of a cartoon of "Gregory and the English Slaves," published by the S.P.C.K.]

V. How Gregory Saved Rome from the Plague by Prayer.—Tell the class how in old times there used to be terrible outbreaks of plague in great cities, worse than anything of the kind now, except in countries far away. One of these happened while Gregory was in Rome. He devoted himself to doing what he could for the sufferers; but he knew that the best way to help them and to save the city was by prayer. He wanted *everybody* to pray, so instead of only having services in church, he arranged that seven companies of people—priests, monks, nuns, men, women, poor people, and even children—should go in procession through the streets praying; and he composed a litany for them to sing. Ask what a litany is. Remind the class of our own and get them to describe its character, and to see that a litany is a collection of short prayers, with a response to each, in which all the congregation join. One of the prayers in Gregory's litany was, "We beseech Thee, O Lord, in all Thy mercy, that Thy anger may be removed from this city, and from Thy holy house," to which all responded "Alleluia." The procession went up and down the streets of the city, chanting the litany for three days, and then the plague ceased. There is a famous story told, that as Gregory, at the head of the procession, approached a certain tower in Rome he saw on the top a vision of the Destroying Angel sheathing his sword as a sign that the plague was stayed. This is why the great fortress into which this tower was turned is called the Castle of Saint Angelo.*

* See *Pictures and Illustrations for the Teacher*, Series VIII.

GREGORY AND THE ENGLISH SLAVES

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VI. Gregory the Pope.—Just before this happened the Bishop of Rome died. The Bishop of Rome was the chief among the Bishops of the Church in Europe. He was also the most important person in Italy (for no Emperor lived there then), and had a great deal of power. He was called "Pope," which means "father." The people all wanted Gregory to be made Pope; but he was most unwilling. He was very humble and did not think he was fit for so great an office; besides which he loved the quiet of his monastery. He was obliged to give way, however, and when once he was Pope he gave his whole heart to serving God in that office. He was so anxious that people should not think *him* great, that from this time he always signed himself "Servant of the servants of God." He felt that his power was only given him to serve other people with. He did serve them in all sorts of ways; but we can only speak now of one or two.

(1) As soon as he could, he arranged for missionaries to go to England to try to convert the English people. We shall hear more about this later.

(2) He had all who were poor, or infirm, or sick searched out in every street of Rome and saw that they were cared for. Every day when he sat down to dinner he sent out a portion to the poor at his door, and he always had twelve poor men to dine at his own table. One evening he noticed that instead of twelve there were thirteen, and he called his steward and asked him how this was. The steward could only see twelve. So Gregory waited till the meal was over and the other guests gone out, and then he asked the remaining stranger, "Who art thou?" The stranger, in reply, asked Gregory if he did not remember a poor shipwrecked man who had once come to his monastery, and to whom he had given a silver vessel. And then he went on to say, "My name is Wonderful, and through me God will refuse thee nothing." It was a vision of an angel or perhaps of Our Lord Himself.

(3) Gregory cared a great deal about having the Church services beautiful and orderly, and he did much

to make them so. He was especially interested in the music to which the psalms and canticles were sung. He established a "singing school" in Rome for training choristers, just as we have choir-schools now in our cathedral cities, and he taught the boys himself. Often he was ill and had to teach them lying on a couch. He was very fond of music and loved this work. He introduced the use of a very solemn, stately kind of chant, which he thought more reverent than those which had a great deal of tune. In some churches chants of this kind are sung now, and they are called Gregorian, after Pope Gregory.

Besides all these ways we have spoken of, Gregory served God and the Church by preaching, by writing books, and by using his influence in every way for good, and so he earned the title—which, however, he would have rejected for himself—Saint Gregory the Great.

ADDITIONAL HOME OR CLASS WORK

1. How did St. Gregory deserve the title of "the Great"?

2. What is a litany?

3. Tell the story of how Gregory came to think of sending missionaries to England.

Books Recommended for the Teacher's Use.—"The Fathers for English Readers" Series (Gregory the Great); "Martyrs and Saints of the First Twelve Centuries," by Mrs. Charles; Dean Stanley's Memorials of Canterbury"; "Queen Bertha and Her Times," by E. H. Hudson.

LESSON XXVII

St. Augustine and the Conversion of England

[In this and the few following lessons the teacher should have an outline map of England showing the divisions of the Anglo-Saxon kingdom. See *Pictures and Illustrations for the Teacher*, Series VIII.]

Introduction.—Remind the class how they heard last week of Gregory the Great sending missionaries to Britain. Revise briefly by questions the incident that led him to do this. We are now going to learn how the missionaries were received in Britain and what success they had.

I. The Land of the Anglo-Saxons.—Remind the children that some of the Irish had heard about Christianity from people who came from Britain before St. Patrick went to them as a missionary. Britain, then, must once have been a Christian land. How had it become heathen again? The people who lived there in St. Patrick's time were called Britons; but when Gregory asked to what nation the fair-haired boys belonged, what answer was given him? There was another nation, then, in the land of Britain. Tell the class how the Angles and Saxons had come over from Germany, and had conquered the Britons, and driven them into Wales and Cornwall and Scotland; and how the invaders had then settled down in the land, which came to be called Angle-land, or England. These people were our forefathers. They were barbarians, and a very fierce, warlike people; but they had many fine qualities. They worshipped many gods and spirits, and knew nothing about Jesus Christ; but they were religious in their own way. They believed in a great and good Being Who made Heaven and earth, and Who was the greatest of all the gods.

II. The Setting Forth of the Missionaries.—We know how much Gregory had at heart the mission to England. We can be sure, therefore, that he would choose the missionaries with great care. He took them all from his Monastery of St. Andrews, and he made Augustine, the prior, leader of the party. Let the teacher picture their setting out. We can still see in Rome the gate of the monastery from which Gregory saw them start, giving them his blessing as they went, and his last words of encouragement and instruction. Try to imagine their feelings. St. Patrick and all the other missionaries we have heard about went of their own free choice to preach the Gospel in heathen lands. These missionaries went in obedience to Gregory's commands. They were leaving the quiet monastery which they loved, and they were going a long way off, to a barbarous and unknown people. We cannot wonder if some felt afraid and shrank from the difficulties before them. How would they get to England? Show on the map how they would have to cross France. When they arrived there they heard such tales of the fierceness of the Angles and Saxons that they were terrified. They began, too, to wonder how they could get on without knowing a word of their language. They grew so frightened that they sent Augustine back to Gregory to pray that they might be allowed to return home. But Gregory sent back word by Augustine that they must go on and trust in God, for it was better not to begin a good work than to give it up when begun. He told them to take interpreters with them from France, for some of the people of France were of the same race as the Saxons and understood their language. Augustine and his companions then set off again, and after some months arrived at the English coast.

III. The Landing of the Missionaries.—In those days England, like Ireland, was divided up into several little kingdoms. The chief among the kings at this time was Ethelbert, King of Kent. Though England was a heathen country, there was just then a little spark of Christianity burning in Kent, for Ethelbert had married

Map of England showing the Saxon Kingdoms, &c.

a French princess, Bertha, who was a Christian. She had brought a priest with her from France; and the beautiful services of the Christian Church were held Sunday after Sunday in a little church near Canterbury, which the queen called, after the great missionary Bishop, St. Martin. For this reason Gregory told the missionaries to go first to Kent. They landed on the Isle of Thanet. Point this out on the map, and tell the children that in those days it was really an island, for a broad river flowed between it and the mainland. Thence Augustine sent the interpreters to Ethelbert, saying that he had come from Rome, and had brought a joyful message for him and his people. The king sent back word that the missionaries were to remain where they were until he had made up his mind what to do with regard to them; but that meanwhile he would see that they had all they needed for their comfort.

IV. The Meeting of the King and the Missionaries.—In a few days the king sent to say that he was coming over to meet the missionaries, and to hear what they had to say. The meeting took place out-of-doors, in a wide, open space on the Isle of Thanet. The teacher should try to make the scene graphic to the children. Picture King Ethelbert, seated out of doors, with his nobles and other attendants standing or sitting around him—the tall, blue-eyed Saxons, with their long hair and beards, clothed in brightly-coloured tunics and cloaks, and armed with shields and spears—all solemnly awaiting the messengers of the Christian God. Describe how they saw coming up from the shore a little procession of forty men, most of them clothed in long black garments, and led by one who towered head and shoulders above the rest. This was Augustine. Before him was borne a large silver cross, and beside this a picture of Christ painted on a board. As they came they chanted a litany. When they reached the king they sat down at his command, and Augustine, through the interpreters, delivered his message, preaching to those assembled the Gospel of Jesus Christ. When he had ended the king said: "Your words and your promises

are fair; but because they are new and doubtful I cannot give my assent to them, and leave the customs which I have so long observed with the whole Anglo-Saxon race." At the same time, he went on to say that as he saw clearly the strangers had come a long distance for the good of himself and his nation, they should be well cared for and in no way hindered from teaching their religion. "Ye may preach to my folk, and if any man of them will believe as ye believe, I hinder him not." Point out what a wise and just answer this was. It would not have been right for Ethelbert to promise to become a Christian till he really believed that what Augustine had preached was true; but he acted fairly by all in giving the missionaries freedom to teach their religion, and the people permission to follow it, if they would.

[The picture on p. 163 is a reproduction of a cartoon published by the S.P.C.K.]

V. The Entrance of the Missionaries into Canterbury.—After this King Ethelbert allowed Augustine and his companions to cross over into Kent, and to come to Canterbury, the capital city of his kingdom. Think with what wonder and interest the people would gaze at the procession of black-robed monks, preceded by the tall silver cross and the picture of Christ, as it wound its way into the little wooden city, as Canterbury was then, chanting as it went the words of the litany which Gregory had composed during the plague at Rome, "We beseech Thee, O Lord," &c., ending with the glad chorus, "Alleluia, Alleluia." So were fulfilled the words which Gregory had spoken when he saw the English slave-boys in Rome, that the praises of God should be sung in the land of Britain.

VI. The Baptism of King Ethelbert.—King Ethelbert gave the missionaries a dwelling-place in Canterbury, and allowed them to hold their services in the queen's little church of St. Martin. Here they preached to as many as would come to hear them. They lived very simply, following their old monastic life as much as possible. They fasted and prayed a great deal, and

St. Augustine and King Ethelbert

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would accept nothing from anybody except just their necessary food. By their simple, holy lives, as well as by the joyful tidings which they preached, many people were led to become Christians. Before very long the king himself was converted, and on Whitsunday, June 2, 597, he was baptized—most likely in St. Martin's Church. This was a great day of rejoicing for Augustine, because he knew that the baptism of the king would have a great influence on the people, and he could look forward with hope to the time when Christianity should spread from Kent throughout the whole country of England. The king would not force any of his people to be baptized; but he did all in his power to encourage them to become Christians, and he gave the missionaries leave to preach everywhere.

VII. Augustine becomes Archbishop of Canterbury.—In this way the Christian Church began in England. It was from this little company of Christians in Kent that our English Church grew up. It was very small as yet, but Augustine knew that it would grow, and they would need more churches, and there would have to be monasteries where men could study and be trained to be clergymen and to go as missionaries into the other parts of England. These would have to be ordained. But as yet there was no Bishop to ordain them. Augustine therefore wrote to Pope Gregory to ask what he should do, and Gregory told him to go to France to be ordained a Bishop. So Augustine was made a Bishop, and because he was to be the head of the whole English Church he was called Archbishop, or *chief* Bishop, of Canterbury. Soon after his return to England, on Christmas Day, 10,000 Kentish people were baptized. They were too many to be baptized in St. Martin's Church, so the ceremony took place in a river, near the mouth of the Medway. Gregory now sent more men to help Augustine in the work. King Ethelbert gave up his own palace at Canterbury to the missionaries, and also a little British church close by, which had not been used for a long time. This Augustine restored, and consecrated as "the Church of Our Saviour." From this

little church has grown the present beautiful cathedral of Canterbury, the mother cathedral of England. Let the teacher show a picture or photograph of this. The king also gave Augustine some land outside the city, on which he built a monastery, to be a college or place of training for the clergy. This was, therefore, the first English university, and on the spot where it stood there is now a missionary college, called "St. Augustine's."

VIII. The Death of Augustine.—We cannot follow the rest of Augustine's labours. He did not live to be Archbishop of Canterbury many years; but before he died Kent had become a Christian kingdom, and in London, the capital of the kingdom of Essex, the foundations had been laid of a church which was the Saxon beginning of St. Paul's Cathedral. Augustine died just a year after him to whom England owes her first Christian missionaries, St. Gregory the Great.

ADDITIONAL HOME OR CLASS WORK

1. Tell all that you know about England and her people at the time Augustine came there as a missionary.

2. Give an account of the meeting between King Ethelbert and Augustine.

3. What buildings are there in Canterbury now that remind us of Augustine and his mission, and how are they connected with him?

Books Recommended for the Teacher's Use.—Bede's "Ecclesiastical History of the English Nation"; Stanley's "Memorials of Canterbury" (Everyman); "Queen Bertha and Her Times," by E. H. Hudson; "History of the English Church (597-1066)," by William Hunt.

Canterbury Cathedral

LESSON XXVIII

How Paulinus Converted Northumbria

Introduction.—Last week we heard how England began to be a Christian country. To what part of England did the missionaries first come? Where was the first cathedral church, and who was its Archbishop? Only one little corner, then, of England was Christian as yet, and that was not the part that Gregory's slave-boys came from. They were from the North. Perhaps the children themselves, or some of them, belong to the North. It was *their* country, then, that they came from. They were Yorkshire lads. Ask the names of some of the other northern counties, and point out on the map the district which lies between the Humber and the Firth of Forth. This was called the kingdom of Northumbria, and at the time we are going to talk about, it was ruled over by a king named Edwin. He was then the most powerful king in England, and he was a wise and good king too. Both he and his people, however, were heathen. We are going to hear now how they were converted to Christianity.

I. King Edwin and his Vision.—Before Edwin became king he had led a life of great danger and adventure. When he was three years old his father died and a neighbouring king seized his throne. The little prince was carried away into safety; but for nearly thirty years he lived as an exile, wandering from place to place, and afraid to tell anyone who he was, for fear King Ethelfrith, his enemy, should find him out and kill him. At

last he came to the court of Redwald, king of East Anglia, and to him Edwin told his story and the king promised him protection. While he was here a strange thing happened to him. He was told one night by a friend that King Redwald had made up his mind to betray and murder his guest because he was afraid of King Ethelfrith. Edwin felt very sad when he heard this. He dared not go into the house to sleep, so he sat outside on a stone bench till late into the night, feeling very lonely, and wondering what he should do. As he sat there, a tall man, strange of face and clad in a strange kind of dress, came and stood before him, and looking into his face with piercing dark eyes, asked him why he sat there while others slept. Edwin answered "What is that to thee?" The stranger then told him that he knew all his trouble and his fears, but asked what Edwin would do for the man who should promise not only that no harm should come to him, but that he should win back his kingdom and become more powerful than any king in England before him. Edwin answered, "My gratitude should match his kindness." Then the stranger asked if Edwin would obey this man if he gave him good counsel and told him how to live a better and happier life than he had ever dreamt of. Edwin promised that he would. Then the stranger laid his right hand on the prince's head and said, "When this sign is given you remember our conversation and fulfil your promise." He then disappeared, and almost immediately Edwin's friend came to tell him that his life was safe, for Redwald had changed his mind and was going to fight for him against his foe. King Ethelfrith was defeated in a great battle, and Edwin then became king of all Northumbria. We shall see by and by how this vision, which Edwin thought was sent him by the gods, had a good deal to do with his becoming a Christian.

[The teacher will find this story given fully in Freeman's "Old English History."]

II. The Coming of Paulinus to Northumbria.—A few years after Edwin became king he married a

Map of England showing places famous in Early Church History

daughter of King Ethelbert, who had then been dead some years. He was only allowed to marry the Christian princess, Ethelburga, on condition that he gave permission to her and all who went with her to follow their own religion and worship. He willingly agreed to this, and said further that if the Christian religion should seem to him, and to the wise men of his land, better than that of their forefathers, he would believe in it and become a Christian. The Archbishop of Canterbury thought that this was a splendid opportunity to try to convert the people of Northumbria and to plant there a Christian church. He therefore ordained as Bishop a priest named Paulinus—an Italian who had come to Kent as a missionary from Rome—and sent him with the Princess Ethelburga to her new home in the North.

III. The Hesitation of King Edwin.—As Paulinus journeyed up with the princess from the sunny land of Kent to the bleak moors of Yorkshire, his mind was full of one thought—how to win the people of the North to Christ. His whole heart was set to accomplish this. But the Yorkshire people were the same then as now, sturdy and independent of mind, slow to alter their opinions or to make friends with strangers, and Paulinus could make no way with them. The king, too, did not seem inclined to trouble himself about the new religion. Queen Ethelburga must often have felt sad and disappointed, for she longed to see her husband become a Christian, and no doubt she prayed frequently for him. The year after they had been married King Edwin only just escaped being assassinated by the messenger of a king with whom he had a quarrel. The same night, which was Easter Eve, the queen gave birth to a little daughter. The king gave thanks to his gods for this happy event; but Paulinus gave thanks to Christ, Who had thus, he said, answered his prayers for the king and queen. Edwin then promised that if he came back in peace from the battle he was about to fight with his enemy, he would take Christ for his Lord, and meanwhile he gave Paulinus his daughter to be baptized. The king came back in peace, having gained a great victory over his foe, and

he so far kept his word that he gave up worshipping idols; but still he hesitated about becoming a Christian. He listened to the teaching of Paulinus and pondered on his words, but seemed unable to make up his mind, and would sit for hours in silence, thinking what he should do. Compare and contrast with King Ethelbert.

IV. How the King was brought to a Decision.—As King Edwin was sitting one day, lost in thought, Paulinus went to him and gently laid his hand on the king's head, saying, "Do you recognise this sign?" Upon this the king trembled and would have cast himself at the Bishop's feet; but Paulinus raised him up and bade him be of good cheer, for God had shown him favour, and now he must hasten to fulfil his promise and become the servant of God. Perhaps Paulinus had heard about the king's vision, or more likely it had been he who had come to Edwin on that night of his trouble. The king promised now that he would be baptized; only he said he desired first to take counsel with his chief men, so that they, too, if they would, might be baptized with him.

V. The Council of the King and his Wise Men.—When anything of importance to the English nation has to be decided now, Parliament meets to discuss it. The old Anglo-Saxon kings had their Parliament, too. It was called the "Witan," or the gathering of wise men. King Edwin now called his wise men together and put to them the question—What did they think of this new religion which the queen and Paulinus followed? Should they leave their old gods and become servants of the Christian's God? One after another spoke and gave his opinion. Then one noble arose and said, "I will tell you, O king, what methinks man's life is like. Sometimes when thou art sitting at supper with thy nobles and thanes, on a wild winter's night, with the fire blazing in the midst of the hall, a sparrow flies in by one door, takes shelter for a moment in the warmth, and then flies out by another door and is lost in the stormy darkness. So is it with the life of man; it is but for a moment; what goeth before it and what cometh

after know we not at all." If the new teaching could tell them more about this, he went on to say, let them hearken to and follow it. Let the teacher remind the class of the lessons of Easter Day, and compare with the heathen religions, which all failed to give any light about a future life. Most of the other nobles agreed with these words; but, like wise men, they wanted to hear more about the new teaching, and asked that Paulinus might explain it to them. So King Edwin bade Paulinus stand forth and preach. Picture the tall, spare, slightly stooping figure of the dark-haired Italian, with his piercing black eyes (remind the class of the king's vision), as he preached the Gospel of Jesus Christ to that assembly of stalwart English—men strong in character as well as in muscle, who, though slow to make up their mind, were resolute in carrying out a purpose. They listened with reverence and intentness to Paulinus. When he had ended, one, who was a heathen priest, exclaimed, "Now I understand what the truth is," and he proposed that all the idols and heathen temples should be destroyed. Then the king declared that he would henceforth worship the God of the Christians and none other; but "who," he said, "will be the first to throw down the temples of the false gods?" Coifi, the priest, said that he would; and calling for a horse, he rode to a neighbouring temple and hurled his spear against it, bidding those who were with him to set it on fire. Thus the king and his wise men decided that Christianity should be the religion of Northumbria.

VI. How King Edwin and his Nation became Christians.—Ask if this could be done all at once. The people could not be *made* to believe in Jesus Christ, neither did King Edwin and his nobles understand much, as yet, of what Christianity meant; but to want to understand was the first step. What was the next step they would take? While they were being taught and prepared for baptism, King Edwin had a little wooden church built at York, and there, on Easter Eve, April 11, 627, the king was baptized, and his two sons and many of his nobles with him. Paulinus now became Bishop of York, and Edwin

set about building for him a cathedral church of stone. This was the beginning of our glorious York Minster, which stands on the very same spot where stood the little wooden building in which King Edwin was baptized. For six years—till the death, that is, of King Edwin—Paulinus "preached the word of God in that country," travelling with the king and queen from place to place, and baptizing many wherever he went. In one place he spent thirty-six days, teaching and baptizing from morning till night. As in Kent, he had to make use of the river, because the numbers were so great. These did not all remain true to their baptismal promises. After King Edwin's death many became heathen again. But the light of Christianity which had been kindled in Northumbria never quite went out. We shall hear in our next lesson how other missionaries carried on the work which Paulinus had begun.

ADDITIONAL HOME OR CLASS WORK

1. Compare the ways in which King Edwin and King Ethelbert came to accept Christianity.

2. Give an account of the Council which King Edwin held with his wise men.

Books Recommended for the Teacher's Use.—Freeman's "Old English History"; Bright's "Chapters in Early English Church History"; Bede's "Ecclesiastical History" (Everyman); W. Hunt's "A History of the English Church (597-1066)."

LESSON XXIX

The Story of St. Aidan

[*Note to the Teacher.*—All the quotations in this lesson are taken from Bede's "Ecclesiastical History," which is the chief authority for the lives of the early English saints. The teacher might mention his name to the children as one who wrote the history of these times, and whose life they will hear about later on.]

Introduction.—We are going to hear to-day about a man who was described by a writer of those old English times as "a man of surpassing gentleness." Paulinus, we saw, found it difficult to get on with the blunt, independent North-country folk. Perhaps, as an Italian, he could hardly be expected to understand them. St. Aidan, who continued his work in Northumbria, won them by his gentleness, patience, and sympathy.

I. How Aidan came to Northumbria.—Aidan was not one of the missionaries who had been sent to England from Rome, like Augustine and Paulinus. He was an Irishman, and came from Iona. Ask where this is and what the scholars know about it. He was sent by the monks of Columba's monastery to carry on the work which Paulinus had begun and to be Bishop of the Northumbrian Church. We said in our last lesson that after King Edwin's death many of those who had been baptized went back to the worship of their old gods. Tell briefly how Edwin had been killed in battle with a fierce heathen king; how Paulinus had fled with the queen, and for two years there was much trouble and confusion in Northumbria. Then there came to the throne a king named Oswald. He had spent many years in exile among the monks of Iona, and was a Christian, and so good a man that after his death he was reckoned as a saint. His first thought when he became king was how

to bring all his people to the Christian faith; so he sent to his former teachers at Iona, asking them to send him a Bishop. These did not at first choose Aidan, but sent a man of a very stern disposition, who quite failed in his mission. He soon returned, and reported to an assembly of the elder monks that he had not been able to do any good to the nation to whom he had been sent, because they were a stubborn and barbarous people. For a long time the monks discussed what should be done, and then one spoke, addressing the Bishop who had returned from Northumbria. "Brother," he said, "it seems to me that you have been more severe to your unlearned hearers than you ought to have been. You have not dealt with them according to the Apostles' rule, first making your teaching easy, and then going on little by little until they could receive the deep things of God." All eyes were turned to the speaker, whose name was Aidan, and all said at once that this was the right man to be sent to convert the ignorant and unbelieving. They therefore ordained him Bishop and sent him forth. So Aidan came to Northumbria.

II. Aidan's Island Home.—We can imagine how gladly King Oswald welcomed the new Bishop, and how thankful Aidan was to have the help and friendship of such a king. Oswald's first care was to provide a dwelling-place for the Bishop, which should be also the headquarters of his work. Ask what place Aidan would be likely to choose. What was the capital of Northumbria? It was at York, too, that the cathedral church was being built which Edwin began. But Aidan was a monk and did not like cities. He loved quiet and solitude. So he chose a spot as much like his loved Iona as possible. Show on the map the position of the island of Lindisfarne, "which place," says Bede, "as the tide flows and ebbs twice a day, is enclosed by the waves of the sea like an island; and again, twice in the day, when the shore is left dry, becomes joined to the land." Tell the children that at low tide the island can be reached by a walk of two miles over wet sand. Here, then, Aidan would have a quiet place to come to in the intervals of

Ruins of Lindisfarne

his busy life as Bishop. At the same time, he would be near to the king, for the royal palace was close by, on Bamborough Head. Following the example of all the Irish missionaries, Aidan first set about building a monastery, where teachers and clergy could be trained, and where monks should carry on their life of work and prayer. Many came over from Ireland and from Iona to join him there and to help him in his missionary work. Before long there might be seen on the island a humble little wooden church, a collection of tiny dwellings for monks, as well as other monastic buildings. Monks could be seen at work cultivating the ground and pursuing their various callings; and the bell might be heard which called them from their labours to the daily hours of prayer. Ruins of the monastery can still be seen on this "Holy Island" as it is now called, in memory of St. Aidan and his successors.

III. How Aidan Won the People of Northumbria.—Aidan could not, however, stay long in his island home. What was it he had come to do? He constantly, therefore, journeyed about through the country on missionary tours, accompanied by some of his monks. At first the king also went with him, because Aidan could not then speak English well, whereas Oswald had thoroughly learnt the Irish tongue in Iona, so that he was able to translate to his people what Aidan said. Bede tells us that it was "a most beautiful sight," that of the king and the Bishop side by side, the one preaching, the other interpreting the Word of God. The people, he tells us, "joyfully flocked" to hear Aidan preach; and he goes on to explain why. They were attracted by his life, and won by his kindness. They listened to what he said because they saw that he and his followers taught nothing that they did not carry out in their lives—"he lived among his friends none otherwise than he taught." They saw that he cared not at all about worldly things, and never sought his own comfort. He would never, if he could help it, travel on horseback, but went everywhere on foot, and all that was given him he distributed among the poor. The king once gave him a valuable

horse of his own, for him to use if he had to make a journey in great haste, or in any other case of special need. A short time after, when riding this horse, Aidan met a poor man who asked for alms. The Bishop immediately dismounted and ordered the horse to be given to the beggar. He treated rich and poor alike—reproved the haughty and powerful, but tenderly comforted those who were in trouble, and relieved and defended the poor. He loved peace and charity; took pains to keep, as well as to teach, "the heavenly commandments," and was diligent in his study of the Bible and in prayer. He would allow none of his monks to be slothful, and as they journeyed from place to place they learnt or recited psalms, or read the Scriptures. He talked with all whom he met on the way. If they were heathen he tried to persuade them to become Christians, and if they were Christians already he urged them to be more earnest in good works. So by his gentleness and by his holy life Aidan conquered the stubborn temper of the Northumbrians and won them to the Christian faith. Soon churches, schools, and monasteries arose through the land. The Christian Church was firmly planted in Northumbria.

IV. Aidan's "Boys."—As the Church grew, more and more helpers were needed, to preach, teach, baptize, conduct the services in the churches, &c. Where did we say that Aidan got his helpers from? But it would not do for the Northumbrians to depend on teachers who came from other countries. They would need clergymen of their own. Aidan therefore established a school at his monastery at Lindisfarne for twelve English boys, who were to be specially taught and trained to become clergymen. Remind the children of the twelve pupils of Columba and of Columban. Tell them that twelve was looked upon as a holy number, and ask if they can think why. What band of twelve pupils, or disciples, do we read of in the New Testament? These boys of Aidan's were "trained up," we read, "in holy ways, under his own eye." When he was at Lindisfarne he taught them himself, no doubt, and we can imagine how they

responded to his loving and gentle ways with them, and how they loved him in return and were inspired by his example. Several of them afterwards became Bishops of the English Church. We shall hear later about one or two of these, and how they carried on their master's work. Aidan, like Gregory, ransomed many who had been unjustly sold to be slaves, and some of these became pupils in his school.

V. The Last Days and Death of Aidan.—Aidan's life was a very happy one, for he was occupied in work which he loved; but it was one of constant toil and fatigue. Sometimes he felt that he must be quite alone for a time; even Lindisfarne could not give him quiet and solitude enough. Then he would go to a tiny uninhabited island, named Farne, a few miles off the coast of Bamborough, and there he would meditate and pray. So things went on for nearly eight years, and then a great sorrow came to Aidan, and a great misfortune befell the country. The good King Oswald was killed in battle with the same heathen king, Penda, in fighting with whom King Edwin lost his life. After this, Northumbria was divided into two kingdoms, and there was no longer peace in the land as there had been during Oswald's reign. One of the two kings who succeeded Oswald was also a very good and holy man, and Aidan came to love him greatly. It was a terrible blow to him when, after a few years' reign, this king, Oswin, was cruelly murdered. Aidan did not live many days longer himself. King Oswald in his lifetime had built for the Bishop a small church, and provided him with a bed-chamber at his own country house near Bamborough. Here Aidan was staying eleven days after King Oswin's death, when he was taken suddenly ill. He was too ill to be carried into his bed-chamber, so he was laid on the ground, just outside his little wooden church, and an awning was put up over him. Here he died on August 31, 651. That night a boy, of whom we shall presently hear more, was keeping watch over his sheep, when he saw a vision of angels bearing a soul to Heaven. A few days later he heard that at that same hour Aidan died. Aidan

succeeded in the work he had been sent to do, because he did it in the spirit of love. Gregory the Great would have rejoiced, if he had been living, to know that his desire was accomplished, and that the praises of God were sung throughout the land of the Angles.

ADDITIONAL HOME OR CLASS WORK

1. Mention some of the different ways in which the men and women you have learnt about helped to build the Christian Church.
2. Describe the character of St. Aidan.
3. Tell the story of how St. Aidan came to Northumbria.

Books Recommended for the Teacher's Use.—Bede's "Ecclesiastical History"; Bright's "Chapters in Early English Church History"; "The English Saints," by W. H. Hutton; "A History of the Early Church," by W. Hunt.

LESSON XXX

Two Saintly Kings—St. Oswald and St. Oswin

Introduction.—We have heard now about quite a number of men and women who have been builders of the Christian Church. Ask the class to mention some of their names, and to say in what ways they helped to build. Refer to any answers to last week's question on this point. Bring out the *variety* of the ways, and how the builders came from all ranks and callings. Some worked for the Church as Bishops, as monks, and as missionaries. Others helped by suffering for the Faith. There were slaves who helped in the work, and even an Empress who did her part. Who was she? What were the callings of St. Patrick and St. Martin, of Origen, and Gregory the Great? To-day we are going to hear about two kings who did such good work for God and the Church, and were so holy in their lives that both have been counted as saints. These were St. Aidan's friends—King Oswald and King Oswin.

[If time is not sufficient for the whole of this lesson, the teacher should close at the end of Section I.]

I. King Oswald, the "Man Beloved of God."—(1) *Oswald the Conqueror.*—Oswald had to win his kingdom by conquest; but he did not fight for himself, he fought for God. He wanted to save Northumbria from heathenism, and to bring it back to the faith of Christ. Remind the class of the events which followed King Edwin's death. Where did Oswald come from? Before he became king, he had to fight a great battle with his country's enemy, the barbarous Welsh king

who had fought with Penda against Edwin. Oswald's army was very small compared with that of the enemy, but it was "strengthened with the faith of Christ." The night before the battle, as Oswald slept in his tent, fully armed, he had a vision. He dreamed that he saw St. Columba, who said to him, "Be strong and play the man . . . the Lord hath granted me that thine enemies be put to flight." Oswald at once ordered his army to be drawn up, and in the cold grey dawn of a winter's morning he went forth to battle, confident of victory. Before the battle began, he had a great wooden cross set up, as the standard of his men. He held it himself with both hands while they fixed it firmly in the ground. Then he called upon all his army to kneel and pray to God for victory, for, said the king, "He knows that we have undertaken a just war, for the safety of the nation." In this spirit of faith and prayer they fought, and won a complete victory over the hosts of the enemy. A church was afterwards built where this battle took place, and there is even now a little chapel, dedicated to St. Oswald, which is said to mark the spot where the cross stood. It is quite near to Hexham, in Northumberland. Show this on the map. (See "Pictures and Illustrations for the Teacher.")

(2) *Oswald the King.*—We have seen how Oswald won his kingdom in the strength of God and for His honour. He ruled it in the same strength and with the same aim. What did we hear last week was his first thought when he became King? He had conquered his country in order to save it from heathenism. He sent, therefore, for a Bishop to teach his people the Christian religion. What was the name of the Bishop who came? Remind the children how Oswald helped Aidan in his work, interpreting for him, protecting him, giving money for churches and monasteries, &c. He also finished building the cathedral church at York. Besides all these things, he had other duties to perform as king. He ruled his kingdom well—made it strong, and gave it peace. To give

peace and order in the land was one way of helping to build the Church. Aidan's work could not have prospered without these. Oswald cared, too, for the needs of his people. He gave away much in alms, and was always generous and kind to the poor and to strangers. He served God by fulfilling well his kingly office, just as Gregory did by being a good magistrate.

(3) *Oswald the Saint.*—There was still another way in which Oswald helped to build up the Church, and that was by setting his people the example of a Christian life. The old historian, Bede, describes the king as "a man beloved of God." In spite of his royal dignity and greatness, he was very "humble of mind and tender-hearted." He always listened to Aidan's admonitions, and willingly obeyed his wishes and commands. He spent little on himself, but gave generously, as we have said, in the service of God and to the poor. One Easter Day, when the king was sitting at dinner, and the Bishop with him, a silver dish, "full of dainties," was placed on the table before him. Just as they were about to join in asking a blessing on the food, a servant came in and said that a great multitude of poor people from all the country round were sitting outside in the streets, begging some alms of the king. Oswald at once ordered that the food set before him should be carried out and given to the poor, and that the dish itself should be broken in pieces and divided among them. Oswald loved his people greatly, and felt himself responsible for their welfare. It is told that once, when a great plague spread among them, the king blamed himself for it. (Remind the class of Gregory.) He felt that it must be his misdeeds which had caused it. "O Lord," he prayed, "I have grieved Thee and done wickedly. As for these sheep, what have they done? Against me, O Lord, and against my house be the sword of Thy vengeance turned." His prayer was answered. The plague ceased among the people, but Oswald fell ill. He recovered, but said that he had seen a vision of angels, who told him that his life was spared that he might die a martyr's death. We have

seen that Oswald prayed to God before he went to battle with his enemies. It was specially remembered of him, after his death, that he constantly prayed. Often, Bede tells us, he would get up at midnight or very early in the morning, when the monks did, for matins, and continue praying till day-break. He prayed so much, indeed, that he habitually sat with his hands turned, palms upward, upon his knees, because it was his custom to hold them, raised, in this manner when at prayer.

Oswald died, as Edwin had done, in battle with the heathen king Penda. It is told that when he saw himself hemmed in by his enemies and knew that his end was near, he prayed for the souls of his warriors, and it came to be a constantly repeated saying "that he ended his life in prayer." "O God, have mercy on their souls," said Oswald as he fell to the ground. The angels' prophecy was thought to have been fulfilled because King Oswald met his death in fighting against the champion of heathenism, and so he came to be honoured both as a saint and a martyr.

II. Oswin, the Humble King.—Oswald had a worthy successor in King Oswin. Refer to last week's lesson, and remind the class that Northumbria was now divided into two kingdoms, as it had been before King Edwin became king. (See "Pictures and Illustrations for the Teacher.") Both the kings who came after Oswald were Christians and ruled well; but Oswin was the one whom Aidan specially loved, and who, because of his holy life, was reckoned as a saint. He was a tall and very handsome man, with gracious, kindly manners, and everybody loved him, both for his looks and for his goodness. It was thought an honour to serve him, even by those of very high rank, and many came to his court from other parts of England. Yet, in spite of all this, the virtue for which he was most noted was his humility. A story is told of him which gives an instance of this. Remind the class of the incident in Aidan's life of which they heard last week—how he gave away to a beggar a horse which he had received as a royal gift. It was

Oswin who had given his own horse to the Bishop, and when he heard how it had been given away he was hurt and displeased. The next time they were going in together to dinner, the king said to Aidan, "My lord Bishop, why did you give away to a beggar the horse which I had particularly chosen for yourself? Had I not many other horses of less value that would have been good enough to give to the poor." The Bishop answered, "What say you, O king? Is that son of a mare worth more in your eyes than that son of God?" (meaning the beggar). The king might well have been offended at this reproof. He said nothing, however, at the moment, and they went together into the hall. The Bishop took his usual seat, and the king, who had just returned from hunting, stood by the fire thinking. Suddenly he took off his sword, gave it to a noble, and threw himself at Aidan's feet, entreating him not to be angry. "Never again," he said, "will I speak of this, nor will I judge as to what or how much of our money you give away to sons of God." Aidan was much astonished, and, starting from his seat, raised up the king, assuring him that he was not angry, and begged him to sit down to his meal and be comforted. Oswin obeyed and became cheerful as usual; but now it was the Bishop's turn to be sad, and he began to shed tears. A priest sitting by him asked in the Irish language what was the matter. "The matter is," replied Aidan, "that I am sure the king will not live long. I never before saw so humble a king. It is in my mind that he will soon be snatched out of this life, for this people does not deserve to have such a ruler." The Bishop's words came true, for it was shortly after this that the news reached Aidan of King Oswin's murder. Oswin was buried at Tynemouth, where there was a little chapel dedicated to St. Mary. In later years, any man fleeing from justice or from his enemies was safe as soon as he came within a mile of St. Oswin's tomb. The "Peace of St. Oswin" protected him. It was in the reigns of these two good kings that Christianity was firmly established in Northumbria, and their lives show us how kings can be "Builders of the Church."

ADDITIONAL HOME OR CLASS WORK

1. Show, from the lives of St. Oswald and St. Oswin, how kings can be "Builders of the Church."

2. On what special occasions do we hear of King Oswald praying to God, and how were his prayers answered?

3. How did Oswin deserve the title of "the humble king"?

Books Recommended for the Teacher's Use.—Bede's "Ecclesiastical History"; "History of the English Church," by W. Hunt; Bright's "Chapters in Early English Church History"; Freeman's "Old English History."

LESSON XXXI

Two Saintly Queens—St. Ethelburga and St. Etheldreda

Introduction.—Remind the class that last week they heard about two kings who helped to build the church in England. What were their names? What other kings helped the missionaries to make England a Christian country? Kings were able to help so much because they had a very great influence over their people. But who helped to persuade the kings to become Christians? Queens, too, had a great deal of influence, both with the kings and with the people. English people now think and talk about their queen, notice what she does, and often follow her example. Help the children to see that no cause can prosper unless men and women work together for it, and remind them how women worked for the Church in the very early days (see Lesson XIX.). Unless there were Christian mothers there would not be many Christian children. We are going to hear now about two English queens who were builders of the Church.

I. Ethelburga, Queen and Mother.—Ask why it was that the missionaries whom Gregory sent to England landed first in Kent. A queen, then, helped in the very beginning to make England a Christian country. Queen Bertha was a French princess; but she had a daughter, born in England, who, when she was grown up, became Queen of Northumbria. What was her name? When Princess Ethelburga was a little girl she was called by the pet name "Tata," which means "the darling." Whom did she marry? Question briefly concerning the conditions on which King Edwin was allowed to marry

the princess. It was through an English queen, then, that Christianity was brought into Northumbria. The conditions were made for Ethelburga by her brother; but no doubt they were made by her wish. We may be sure, too, that when she reached Northumbria and became queen she did all she could to persuade her husband to become a Christian. Think how lonely she must have felt in her new home with all about her strangers and heathen except Paulinus and the others who came with her from Kent. We know that she cared a great deal about her religion, because the Pope of Rome wrote her a letter in which he said he had heard how she served God by good works, and so loved Christ that she did all she could to teach others about him. We can imagine how glad she was when King Edwin gave her little daughter to Paulinus to be baptized, and still more when the king himself was baptized, and his nobles. We can be sure that she helped him by every means in her power to persuade the Northumbrian people to become Christians. We read in the old history of her journeying about with the king and Paulinus. She had only been queen for eight years when Edwin was killed. His death was a terrible grief to her; but she had her two children still to care for—her daughter Eanfleda, and a little son. There was no safety for them in Northumbria, so Ethelburga fled with them, under the care of Paulinus, to her brother, the King of Kent. Even then she did not feel sure that her son was safe, so she sent him to the King of France, who was her friend; but she kept her little daughter with her. She was too sad to care about the life at her brother's court, so she built a monastery in Kent and lived there as a nun till she died. If we were to go to the village of Lyminge we could still see the foundations of her little church, and near by "St. Ethelburga's Well," and a common called "Tatta's Leas." These names show how people loved the memory of the saintly Queen Ethelburga. Eanfleda grew up under her mother's care, and she, too, afterwards married a King of Northumbria and did a great deal of good while she was queen.

II. Royal Nuns and Abbesses.—Numbers of women, poor as well as rich, helped to spread the Christian religion in England by their example, and by their influence with their husbands and children. There was one special way, however, in those early times, in which women helped to build the Church. Queen Ethelburga was almost the first Englishwoman to become a nun; but a great many followed her example, especially royal princesses and others of high rank. Women who were poor could not leave their homes; they had their work to do; but princesses and the daughters of nobles had leisure and could afford to build and enter convents. Rich ladies, too, had work to do in their households, but a great many thought they could serve God better in a convent than by marrying. Lead the children to see that this need not always be true, although it may be God's way for some people. We have seen what good work women could do for God as queens and wives and mothers. We have seen, too, that God can be served equally well in every kind of life. The monasteries and convents, however, did a great deal of good. Question the children as to the work which was done in them. Refer to previous lessons. Women as well as men were needed as teachers. They, too, wanted opportunities for education and study. There was some work which many women could do better than men. Nuns made it their special business to care for the poor and nurse the sick. They did a great deal of spinning and weaving also in the convents, and made beautiful embroidery for the decoration of churches. We are going to hear now about a queen who left her throne to become a nun, and whose name was honoured and loved in England for hundreds of years after her death.

III. Etheldreda, Queen and Nun.—(1) *Etheldreda's Girlhood.*—Etheldreda was born at a village in Suffolk, called Erminge. Her father was king over Norfolk and Suffolk (East Anglia), and was a very good Christian. She was one of four sister who all became famous for their holy lives. Princess Etheldreda was very

beautiful, and when she was young she was very fond of beautiful clothes and ornaments, especially necklaces of gold and pearls. Many princes wanted to marry her, but even as a girl she wanted to become a nun. She was not able then, however, to do as she wished, and she married a prince from the Midlands. After three years her husband died, and for some time Etheldreda led a very quiet life, almost like that of a nun. Then she consented to marry Prince Egfrith, the son of Oswy, King of Northumbria.

(2) *Etheldreda, Wife and Queen.*—Etheldreda only married Prince Egfrith to please other people. She would have liked to go on living as she had done before, and even when she was married she gave up most of her time to prayer and religious reading and to charitable works. Egfrith loved her dearly, and would have liked to have more of her companionship; but the princess thought she was right in doing as she did. With an intelligent class the teacher might discuss simply whether it would not have been better, as she had consented to marry Egfrith, to throw herself heartily into her duties as a wife, and be a companion and help to her husband. She could have served God in doing this, and still have had time for prayer and study. She followed her conscience, however, and she could not give up the idea that she would please God better by becoming a nun. When she had been married some years, Egfrith became King of Northumbria, and so she became queen. She now found it more difficult to do as she wished, and she longed more than ever to go away from the court. She therefore begged Egfrith to allow her "to lay aside worldly cares, and in a monastery to serve the Lord Christ." At last Egfrith consented, and she went to a monastery where his aunt was the Abbess. As soon as she was gone the king wanted her back, and sent to try to persuade her to return to him; but she had meanwhile taken solemn vows which pledged her to live the rest of her life as a nun. When she heard that the king was coming himself to try to bring her back, she fled from the north to the part of England

where she had lived before, and where she had land of her own. This was called the "Isle of Ely," and it is called this now. Ask if the children know where Ely is. Show on the map and describe its position in the Fen-land. Tell them that this district used to be surrounded by marshes and water, and in these waters quantities of eels were caught. So it gained its name.

(3) *Etheldreda, Saint and Nun.*—At last Etheldreda was happy and could live as she wished. Whether or not she was right in leaving her home to become a nun, she did it because she loved God, and she thought of nothing else but serving Him. On her little "isle" she built a large monastery, one part for men and one part for women, and she ruled over these as Abbess for seven years. Many who had been her servants while she was queen came now to join her, and many maidens of royal birth. These she taught, we read, "in the ways of God," and she set them the example of a self-denying and holy life. She allowed herself no bodily comforts, and only one meal a day; she devoted herself to the good of others, and she spent a great deal of time in prayer. Like King Oswald, she rose every morning soon after midnight for Matins, and continued her prayers in the church till it was light. She died of the plague when she was forty-nine. The fame of Etheldreda's goodness spread throughout England, and she was loved and honoured after her death as the "mother and benefactress of her people." Just as we often give pet names to those we are fond of (remind of Ethelburga), so people came to talk of her and remember her by the popular name of "Audrey." A fair was held every year in her memory, which was called "St. Audrey's Fair," and trifles sold at this fair were called "tawdrey laces," in remembrance of the young princess's girlish vanity. So we get our word "tawdry," which will now remind us, when we use it, of the great English queen and saint, Etheldreda, or Audrey.

(4) *The Shrine of St. Etheldreda.*—In order to do honour to the memory of Etheldreda, her sister, who was a nun at Ely, had her body put in a beautiful marble

coffin, which was placed in the chapel of the monastery, so that all the nuns and the monks, when they saw it, might remember the holy life of their great Abbess. (Speak of the great marble tombs in our cathedrals which we can see now.) Afterwards, a larger and more beautiful church was built to hold this coffin, or "shrine," as it was called, of Etheldreda. From that church, built more than twelve hundred years ago, has grown up the present cathedral of Ely. Show a photograph or picture of this, if possible. In a corner of the cathedral we can see now, carved in stone, a picture of St. Etheldreda's flight to Ely.

ADDITIONAL HOME OR CLASS WORK

1. Explain some of the ways in which women helped to make England a Christian country.

2. What kinds of work were done in monasteries and convents?

3. What early English kings and queens are we reminded of by the cathedrals of Canterbury, York, and Ely?

Books Recommended for the Teacher's Use.—Bright's "Chapters in Early English Church History"; "A History of the English Church," by W. Hunt; Bede's "Ecclesiastical History"; Alban Butler's "Lives of the Saints."

LESSON XXXII

St. Cuthbert—Friend of Man and Beast

Introduction.—Remind the children of the shepherd-boy who, as he lay on the hillside at night, saw a vision of angels carrying the soul of St. Aidan to heaven. We are going to hear the story of that boy to-day. Ask in what part of England it was that St. Aidan preached and worked. What was the name of the monastery which he built? Show on the map how the kingdom of Northumbria extended across the Border-land into what we now call the Lowlands of Scotland. (See "Pictures and Illustrations for the Teacher.")

I. The Boyhood of Cuthbert.—It was in that Border country, to the north of the Tweed, that Cuthbert was born. Most likely it was on the slopes of the Lammermuir Hills that he kept his sheep and saw his vision. We know nothing about his parents or his earliest years; but when he was eight years old he went to live in a little village with a widow whom he called "mother." He was a very lively boy, fond of games and sports, and a leader among other boys. He could run, jump, and wrestle better than all his companions, even those older than himself. When he had beaten them all at these sports he would often look round triumphantly to see if there were any more for him to compete with. But when he was quite young he began to have thoughts about God, and he felt that His holy angels specially protected him. The lonely hours with his sheep on the hills helped him to realise God's presence and led him to think and pray. He also learnt to love all animals and birds, for they were his chief companions. One day, when he was still a boy, he saw some monks on a raft, not far from the mouth of the Tyne, in danger of being carried out to sea. The country people, who were

watching on the banks, laughed and jeered at the monks, and said that if they were drowned it would serve them right for living such a strange life. Cuthbert reproved the scoffers, and, kneeling down, prayed for the safety of the monks. His prayers were answered, and the people repented. The night of his vision was a turning-point in Cuthbert's life. On that night he made up his mind to become a monk.

II. Cuthbert becomes a Monk.—Ask the class if any have heard of the famous Abbey of Melrose, in Scotland. Point out its position on the map, and tell them that at the time we are talking about there was an older monastery of the same name, not far from the present abbey. It belonged to the monastery of Lindisfarne, and the Abbot of both—a man called Eata—had been one of Aidan's twelve boys. The Prior who had charge of Melrose was a holy man called Boisil. One day Boisil was standing at the gate when he saw a fine-looking youth ride up to the door of the church. This youth gave his horse and spear to a servant, dismounted, and entered the church to pray. Turning to those near, Boisil said, "Behold, a servant of the Lord." This was Cuthbert, who had come to be a monk at Melrose. He threw himself into his new life with just the same joyous whole-heartedness that he had shown in his games as a boy. Bede says that "in reading, working, watching, and praying he fairly outdid" all the other monks; and all loved him because of his cheerful, merry temper and pleasant manners.

III. Cuthbert, Prior of Melrose.—Tell the class of the terrible visitations of plague which used to sweep over England. Remind them how Rome suffered from one in the time of Gregory. One kind, called "the yellow pest," visited Northumbria at this time. Cuthbert fell ill, but recovered. Boisil, however, died, and Cuthbert was made Prior in his place. After the plague died down he found that many of the people in the country round had, during this time of terror, gone back to heathen ways. They had been much neglected in the past because that part of Northumbria was very wild and

desolate. It was full of bogs, and many of the villages were so out-of-the-way and lonely that monks had been afraid to visit them. But nothing daunted Cuthbert or made him afraid. He always felt God's angels protecting him. He used to set out on horseback or on foot and go to the remotest villages to preach to the people; and he often spent days or weeks among the hills and in the wild valleys, teaching the people not only by words but by his holy life. Wherever he went they gathered round him, and "so great," we read, "was his skill in teaching, so intense his eagerness to persuade, such a glow lighted up his angelic face, that no one of those present dared to hide from Cuthbert the secrets of his heart." Not only men but animals loved and trusted him. There is a legend that once two seals came up out of the water and rubbed themselves against his feet till he dismissed them with his blessing. Another tells how one day Cuthbert set out to a distant village with a young companion. When night came on they still had far to go and nothing to eat. The boy became faint-hearted, but Cuthbert, as always, was cheerful. "Learn, my son," he said, "to have faith and trust in God. No one who serves God faithfully can ever perish with hunger." As they were talking they saw a large eagle alight by a river-bank. "Run, my son," said Cuthbert, "and see what provision God has sent us." The boy returned with a good-sized fish which the bird had laid on the bank. Cuthbert cut it in two pieces and bade the boy take back one half and give it to the eagle "as his service well deserves."

IV. Cuthbert, Prior of Lindisfarne.—After some years at Melrose, Cuthbert was sent to be Prior of Lindisfarne. Eata wished him to improve the discipline of the monks, and to introduce some new rules and customs. This was no easy task, for many of the monks did not like the changes at all. But Cuthbert met all difficulties in a cheerful, trustful spirit, and never lost his temper or became impatient. If, when discussing some new rule, the monks disputed with or insulted him, he quietly rose and broke up the meeting, and the next day went

over the matter with them again till, by his patience and firmness and by his example, he gradually brought them all round. His life was a constant lesson to them all; he was so intensely earnest both in prayer and in work. Sometimes he would not sleep for nights together, but occupied himself either in praying or singing, or in making something with his hands, or in going round the island to see that all was right. He looked upon time as wasted that was not spent in the service of God.

V. The Hermit of Farne.—After twelve years spent like this, a great longing came over Cuthbert to go and live alone with God. So he retired to the little island of Farne, where Aidan used to pray. Here he built himself a round hut of great stones and turf, roofed with logs and straw. It was sunk deeply into the ground so that nothing could be seen from within but the sky, and thus his eyes and thoughts would not be distracted by outside things. It had two rooms, a living-chamber and an oratory. A larger hut was built at the landing-stage as a guest-house, either for monks coming to see him from Lindisfarne, or for other visitors. At first he used to go down there to talk to his visitors. Many came from all parts of England to see him, and all who came went away cheered and comforted by Cuthbert's happy spirit and loving sympathy. Gradually, however, he shut himself up more and more, till at last he would only speak to people through his window, and not even then unless it were something urgent, or to give them his blessing. (The teacher might discuss with the class, whether this or his former life was more likely to be pleasing to God.) His constant companions were the wild eider ducks which abounded on the island. There was such sympathy between them and Cuthbert that they would often come and nestle in his breast. These birds are to be found nowhere in England but in the Farne Islands, and they are still called, after him, St. Cuthbert's ducks.

VI. Cuthbert, the Bishop of Lindisfarne.—After nine years spent as a hermit, Cuthbert was made Bishop of Lindisfarne. He would not consent to be Bishop till

the King of Northumbria himself and many others came and begged him to accept the office. But when once he was consecrated, he threw himself into his new work with the earnestness and zeal that always distinguished him. Whatever his hand found to do, he did with all his might. He often preached, and his favourite subject was the duty of Christian love. His own heart was so full of love that it flowed forth in all his words and actions. Like Our Lord, Cuthbert went about doing good, preaching, protecting the poor, ransoming captives, "giving food to the hungry and clothes to those who were shivering with cold," and performing many miracles of healing and love. He did what is the greatest help in a teacher, so Bede tells us: "Whenever he bade any person to do a thing, he showed the way by doing it himself."

VII. Cuthbert's Death.—At last Cuthbert felt that he was soon going to die. He therefore made a farewell circuit of his diocese, and then went back to Farne to prepare for his death by prayer and meditation. This was about Christmas. One day in February the Abbot of Lindisfarne, coming over to visit him, found him very ill. When he left, he begged to be allowed to leave one or two monks, but Cuthbert would not hear of this. Storms prevented any one from coming to the island for five days, and when a little party of monks arrived they found Cuthbert in the guest-house, exhausted with weakness and pain. After this he was never left alone. On March 19 he was carried back to his cell, and in the afternoon of that day was found lying before the altar in the oratory. Soon after midnight he raised his hands and "sped forth his spirit into the joys of the heavenly kingdom." One of the monks mounted the high ground above the cell and held up two lighted torches to announce his death to the brethren at Lindisfarne, who were at that moment assembled in the chapel at prayer. Cuthbert's body was taken to Lindisfarne, but in 999 it was finally buried at Durham—

> **Where his cathedral, huge and vast,**
> **Looks down upon the Wear.**—*Marmion.*

ADDITIONAL HOME OR CLASS WORK

Learn by heart the following lines and illustrate them from the life of St. Cuthbert:—

The heart that loveth is willing;
Perfect was before God, and perfect is Love, and Love only.
Lovest thou God as thou oughtest, then lovest thou likewise thy brethren;
One is the sun in heaven, and one, only one, is Love also.

LONGFELLOW, *Translation of the "Children of the Lord's Supper."*

Books Recommended for the Teacher's Use.— Bede's "Ecclesiastical History"; Kingsley's "Hermits"; "The English Saints," by W. H. Hutton; "A History of the English Church to the Norman Conquest," by W. Hunt.

LESSON XXXIII

ST. CEDD AND ST. CHAD—TWO OF ST. AIDAN'S PUPILS

Introduction.—Ask who were the first great "builders" of the Church in Northumbria. Who laid its foundations? Who built on the foundations laid by Paulinus? Who were two of Aidan's chief helpers? Remind the class of Aidan's plan for training English boys to be teachers of the English Church. We have heard about one of his scholars, who became Abbot of Lindisfarne and Melrose. Who was this? Cuthbert, too, was a Northumbrian, and partly trained by Eata. To-day we are going to hear about two more of Aidan's "boys." These were brothers, and their names were Cedd and Chad. They went out as missionaries beyond the borders of Northumbria, into parts of England that had as yet hardly heard about the Christian religion.

I. St. Cedd—Missionary and Bishop.—(1) *How Cedd came to the Midlands.*—Remind the class of the heathen king Penda, who had fought against both Edwin and Oswald. Show the kingdom of Mercia on the map, and tell the scholars that one part of it—now the county of Leicestershire—was called Mid-Anglia. Penda had made his son Peada king over this. Soon after Aidan's death, this young prince went to Northumbria and asked King Oswy to let him marry his daughter. Oswy, being a Christian, answered, "I cannot give my child to a heathen." Peada then listened to the preaching of the Gospel and became so convinced of its truth that he said, "I will become a Christian, whether I obtain the maiden or not." After this, he was allowed to marry the

princess, and on his return to his kingdom he asked Oswy to send him teachers to instruct and to baptize his people. Oswy sent four missionaries, three of whom were English, and of these three one was Cedd, the pupil of Aidan. They were listened to gladly by the people, and many, we are told, were baptized every day, both of the nobles and peasants. The old King Penda even let the missionaries go and preach the Gospel in Mercia. He was willing for his people to become Christians if they would; he only hated and despised those who, as he said, "put their faith in this new God and then would not trouble themselves to obey Him." Thus the people of the Midlands began to be "gained," as Bede says, "to our Lord."

(2) *The Coming of Cedd to Essex.*—Cedd did not stay long in the Midlands, for he was called to work in another part of England. The King of Essex was also converted to Christianity while on a visit to Northumbria, and he, too, asked Oswy to send missionaries into his kingdom. So Oswy sent for Cedd and asked him to go, with another priest for his companion. These two travelled all over Essex, preaching, teaching, and baptizing, and "gathered a numerous Church to Our Lord." In fact, Cedd was so successful in his labours that he was made Bishop of the Church in Essex. After this he built many churches, ordained priests and deacons to minister to the people, and founded two monasteries. Still, Cedd clung in heart to his well-loved North country, and sometimes he went up to Northumbria to preach to his own folk. On one of these visits he was introduced to King Ethelwald, who ruled over the southern part of Northumbria. Ethelwald so admired the wisdom and holiness of Cedd that he offered him land for a monastery. The king thought he might often go there himself to pray, and that he would profit by the prayers of the monks. Cedd chose a wild spot up on the moors near Whitby, and here a monastery was built, which was called Lastingham. Cedd sometimes went to stay there while he was Bishop of Essex.

(3) *The Death of Cedd.*—Cedd happened to be at

Lastingham just at the time of the terrible outbreak of plague when Cuthbert was taken ill and Boisil died. Cedd, too, fell ill and died. When his monks in Essex heard of it, thirty of them came all the way up to the Yorkshire moors in order to live or die near "the body of their father." All but one died of the plague. Cedd did not become famous like Cuthbert. We read of no miracles done by him; but his work was no less valuable because there was nothing remarkable about it. He went on quietly, adding stone after stone to the Church; and the story of the monks who sacrificed their lives to their desire to be near the body of their master shows how he was loved by those among whom he lived and worked.

II. St. Chad, the Bishop.—(1) *Bishop of York.*—Before Cedd died, he appointed his brother Chad to be Abbot of Lastingham in his place. Chad had also been one of Aidan's twelve "boys"; but after leaving Aidan's school he had gone to Ireland and been trained in a monastery there. A few years after he became Abbot a Bishop was needed for York, and King Oswy chose Chad for this post. This was a good choice, for Bede tells us that Chad was "a holy man, well read in the Scriptures and diligently practising those things which he had learned therein." When he became Bishop he studied more diligently than ever, so that he might be able to teach rightly. He began at once also to travel about his diocese. This was very large, for it was the whole of Yorkshire, yet he travelled, Bede tells us, not on horseback, but, like the Apostles, on foot. He went everywhere preaching the Gospel—"in towns, the open country, cottages, villages, and castles." He tried in everything to follow the example of Aidan and his brother Cedd. Explain to the class that it was necessary at that time for a Bishop to travel about in this manner, for though many churches were being built in England, there were as yet very few in proportion to the number of towns and villages. Besides this only a few of the churches had, as yet, a settled clergyman; so Bishops and priests had to go about from place

to place, to preach and baptize and administer the Holy Communion. There was some work which a Bishop only could do. Ask what is the special work of a Bishop. Chad, then, had to hold Confirmations, ordain ministers, consecrate churches, overlook all the work of others, as well as to do the ordinary work of a clergyman. When Chad had been Bishop for three years, the Archbishop of Canterbury came to visit Northumbria, and he found that Chad had not been consecrated in what he considered a right way. The customs were not quite the same in all the Churches, and the Archbishop came from Rome, while Chad had been consecrated according to the customs of the Irish Church. The differences were small, and Chad had made an excellent Bishop; but he did not dispute the Archbishop's decision. He was a man of great humility, and only said, "If you are persuaded that I have received the episcopate in an irregular manner, I will willingly resign the office, for I never thought myself worthy of it."

(2) *Bishop of Lichfield.*—This answer greatly struck the Archbishop. He saw what a humble and holy man Chad was, and very soon after this he consecrated him afresh, to be Bishop over Mercia, where Cedd had worked. He heard how Chad was in the habit of walking everywhere, and thought that this was beyond his strength, so he told him to ride on his longer journeys. Chad hesitated, but the Archbishop with his own hands lifted him on horseback and insisted on his riding. Chad made Lichfield his cathedral city, and built a church near to where the present cathedral stands. He also built a house close by, where he stayed when he was not travelling about his diocese. Seven or eight monks lived there with him, sharing, Bede says, in his studies and his prayers.

(3) *The Death of Chad.*—For two years and a half Chad "most gloriously governed" the Church in Mercia, and then there came a message to tell him that his death was near. He had always thought a great deal about death and the coming of the Lord. He was

ever listening, too, for God's voice, and thinking about his presence. If he heard the wind howl across the moors at Lastingham, he would put aside his reading and fall on his knees in prayer. If a storm arose, with thunder and lightning, he would go into the church and pray until it had passed over, for "the most High," he would say, "hath given His voice." It is not surprising, then, that he knew when his death was approaching. But it was not with a voice of terror that the message came to him, but with a "call of heavenly music." One day a brother monk named Owin, who worked in the fields because "study was not in his line," heard a sound as of angels sweetly singing and rejoicing. The voices seemed to descend from heaven, draw near him, then reach and enter the oratory where the Bishop was praying, and after about half an hour they seemed to ascend again from the oratory back to heaven. While Owin was wondering what this might mean, he saw Chad open the window and clap his hands, as he was wont to do to summon any that were outside. Owin went to him, and the Bishop told him to make haste to the church and call in the seven brothers who were praying there. When they were come he told them that his death was at hand—"the lovable guest has come for me to-day"—and he exhorted them to continue to live as he had taught them, and to have peace and love among themselves. Then he told them to go back to the church and pray for him. When they were gone, Owin asked the Bishop about the "song of joy" which he had heard, and Chad told him that it was the voices of angels who had come to call him "to my heavenly reward, which I have always longed after," and that they would return in seven days and take him with them. He was speedily taken ill, and, after receiving his last Communion, died on the seventh day, March 2, 672.

In the lives of these two holy Bishops we see how St. Aidan's pupils carried on their master's work, spreading the news of the Gospel and building up the Church in the further parts of England.

ADDITIONAL HOME OR CLASS WORK

1. Describe, as far as you can, the work of a Bishop in the early days of the English Church.

2. Mention the names of four builders of the English Church, and say in what way they helped to build it.

Books Recommended for the Teacher's Use.—Bede's "Ecclesiastical History." Mrs. Charles's "Martyrs and Saints of the First Twelve Centuries." Bright's "Chapters in Early English Church History." "A History of the Early Church," by W. Hunt.

LESSON XXXIV

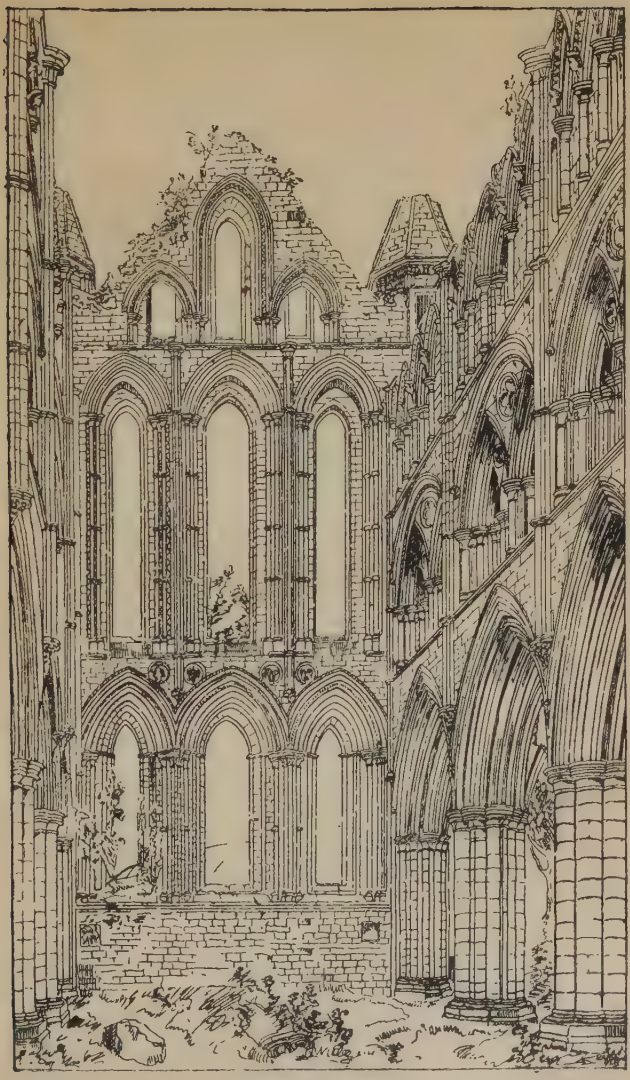
The "Northumbrian Deborah," Hilda, Abbess of Whitby

Introduction.—There is a story told of an English princess who lived long ago, in the times that we have lately been hearing about. Her husband had been sent into exile and she did not know where he was. One night she dreamed that she was seeking for him and could see no sign of him anywhere; but as she continued to search, she discovered under her garment a very precious jewel, which shone so brilliantly that its light reached all over Britain. This dream was fulfilled in her daughter Hilda, who was born soon after, and who grew up to be a shining light both to her country and to the Church. She was one of the greatest of England's great men and women, and we may all be proud that she belonged to the same race as ourselves.

I. How Hilda became a Christian.—Ask the class to what part of England Oswald and Cuthbert and Chad belonged. Hilda, too, was a Northumbrian. She was the great-niece of King Edwin. When he married the Princess Ethelburga, Hilda was about eleven years old, an intelligent, clever child, alive to all that went on around her. We can imagine the interest which she took in the arrival of the Christian princess with the Bishop Paulinus. Very likely she was sometimes allowed to be present when the queen and her suite attended their Christian services, and she may have then heard Paulinus preach. Most likely she heard from Ethelburga herself about Jesus Christ and His Gospel. We know as a fact that on that famous Easter Eve two years later, when King Edwin and his nobles were baptized, Hilda was baptized with them; and from what we know of her character we may feel sure that this event took place of her own free will, because she believed in Jesus

Christ and wished and meant to be His disciple. This she was from that day forward.

II. The Training of the Future Abbess.—This little princess, who was by and by going to be one of the greatest people in England, was at this time quite an unimportant person. Later on she became a great ruler, a great teacher, and the adviser of kings and Bishops; but she had to go through a long time of training first. For twenty years she led the ordinary life of an Englishwoman of high birth. We can only guess what happened to her after King Edwin was killed. Though she belonged to the royal family, she was not related to the king closely enough for her life to be in danger, and she doubtless lived on still in Northumbria. Her time would be spent partly in study; for she was afterwards distinguished for her learning; partly in household occupations, and in what Englishwomen were at that time famous for—spinning, weaving, and doing beautiful embroidery. Besides all this she no doubt gave much time to study of the Scriptures and to works of charity. Bede tells us that she always remained true to her Christian profession. From her birth and position she would have the opportunity of meeting many people, and among others she came to know and be friends with Bishop Aidan. She never married, and her life through these years was quiet and uneventful, but it all helped to fit her for the work she was to do later on. When she was about thirty-three she resolved to give up her ordinary life and become a nun. She thought of going to a convent in France, but Bishop Aidan persuaded her to stay in Northumbria. He thought very highly of her wisdom and her powers, and he wanted her to use them for the Church in England. He gave her a house not far from Durham, where she gathered a few women round her, and they lived together a life of prayer and good works. The next year she was made the Abbess of a monastery at Hartlepool, and a few years later undertook to found a new monastery at Whitby. This was to be the great work of her life, for which all that had gone before had been a training.



Whitby Abbey

III. The Monastery of Whitby.—Ask, and show on the map, where Whitby is. Describe its position on the brow of the cliffs with the fishing village below. (See description of Monkshaven, Whitby, at the beginning of "Sylvia's Lovers," by Mrs. Gaskell.) Its old English name meant "Beacon Bay," because then, as now, lights were burnt on the cliffs, to guide the fishermen and sailors into safety, among the dangerous rocks of the coast. It was on these cliffs that Hilda built her monastery—not a great building of stone; but a number of small wooden houses, clustered round a wooden church. The church was roofed with thatch, and because glass was rare and costly in those days, it was lighted by slits so narrow that the rain and snow could not beat inside. There was one group of huts for women and another for men, and besides these there were schools for girls and for boys; a building where the monks met for meals and another for the nuns; a hospital for the sick and aged and a guest-house for strangers. The monastery was quite a village in itself, for besides the monks and nuns there were many labourers and fishermen who worked for the monastery and lived on its lands.

IV. Hilda, the Abbess of Whitby.—Over all these people Hilda ruled. She arranged their manner of life. She drew up rules for the monks and nuns, and all had to yield obedience to her. She also had to overlook the work that was done by all. She saw that the children were properly taught in the schools to read and write, to spin and weave, and the other subjects which they learnt in those days, such as Latin and arithmetic. Kings and nobles sent their sons and daughters to her to be educated and brought up in the Christian Faith. Young men came also to the monastery to study and to be trained for the priesthood, and many went out from there to be missionaries and ministers in the Church. Five of these afterwards became Bishops. Hilda kept strict discipline in the monastery, and insisted that all who were under her rule should spend much time in reading and studying the Scriptures, and that all should take part in useful and good work. But the virtues which

she chiefly urged on all were those of peace and love, and of these she ever set the example. She was so wise and so loving that all who knew her called her "Mother," and people of all sorts—rich and poor, kings and Bishops, and many from a long distance—came to seek her sympathy and advice. Ask the children if they can remember the name of a great woman among the Israelites who ruled the people as a judge, and who spoke of herself as "a mother in Israel" (Judges v. 7). Hilda reminds us of Deborah, and she has been called "the Northumbrian Deborah."

V. The Story of Cædmon.—Hilda had a wonderful way of finding out people's gifts and what they were best fitted for. It was largely to her encouragement that we owe our first great English poet.

[The teacher must use her discretion in telling the story of Cædmon. If the time is otherwise too short, it may be better with some classes to omit part of the previous material of the lesson, so as to tell this fully.]

Cædmon was a labourer on the monastery farm, and he was troubled because he did not possess the gift of song. It was the custom in those times at a village feast for each in turn to sing a glee to the accompaniment of a harp which was handed round from one to another. But when Cædmon was feasting with his fellows, and saw the harp being passed towards him, it was his habit to rise and go out, ashamed. One evening when he had done so he went to the cattle-shed, which was that night in his charge, and lay down to sleep. As he slept he dreamed that some one stood by him and said, "Cædmon, sing me something." He answered, "I cannot sing, and that is why I came away from the feast." But the voice said again, "Nevertheless, you must sing me something." Then said Cædmon, "What must I sing?" and the voice replied, "Sing the beginning of created things." Then in his sleep he sang verses in praise of God the Creator. In the morning he remembered these verses, and he told his dream to the steward, who took him before "the Mother." "In the presence of many learned men"

he told his story to Hilda and repeated the verses he had made. To prove him, they read and explained to him a portion of Scripture and bade him turn it into poetry. The next morning he returned with the passage turned into beautiful verse. Then Hilda received Cædmon into the monastery as a monk, and had him taught all the Bible history; and all that he learnt he turned into song. Some of this poetry has come down to us and can be read now in the Anglo-Saxon tongue, in which Cædmon composed it.

VI. The Death of Hilda.—When Hilda had governed the monastery at Whitby for many years she became ill, and for six years she suffered constantly from illness. But all the time she kept her cheerful spirit and gave thanks to God, and all the time she continued to teach "her flock." Then she became worse, and one morning quite early she called all the community round her, and while talking to them and exhorting them to be at peace among themselves she "passed from death to life." The story of the dream, which we spoke of before, shows how the English people regarded the woman whom all called "Mother." The light of her wisdom and goodness did indeed shine through England, both through her own example and teaching and through that of the men who went forth from her monastery to be teachers and missionaries.

ADDITIONAL HOME OR CLASS WORK

1. Show any points of likeness that strike you between the Abbess Hilda and Deborah, the judge over the children of Israel.

2. What sort of work had Hilda to do as Abbess over the monastery at Whitby, and how was she trained for it?

3. Tell the story of Cædmon, the first English poet.

Books Recommended for the Teacher's Use.—Bede's "Ecclesiastical History"; Mrs. Charles's "Martyrs and Saints of the First Twelve Centuries"; Bright's "Chapters in Early English Church History"; W. Hunt's "A History of the Early Church"; and Bishop Lightfoot's "Leaders of the Northern Church."

LESSON XXXV

Wilfred of York, the Apostle of Sussex

[*Note to the Teacher.*—Care will be needed in this lesson, when speaking of the Church of Rome, lest the children think that by this is meant the present Roman Catholic Church. For this reason the expression "the Church in or at Rome" has been used in the notes rather than "the Church of Rome." Should any question or difficulty arise on this point during the lesson, it will be best to explain simply that there is only one Church, "The blessed company of all faithful people"; but that in the early days, as now, there were many branches. There was the Church of Rome, the Church of Gaul, the English Church, &c. Because of the ancient importance of Rome, the Church there was chief among these, and in time the Bishop or Pope of Rome came to be looked upon as the head of the whole Church in the West of Europe. When we speak now of the Church of Rome we mean the body of Christians who still look upon the Pope and obey him as their head. Should the lesson be found over-long, Section IV. can easily be omitted and Section III. be shortened. With younger classes it will probably be well to do this in any case.]

Introduction.—Question the class briefly as to the kind of men whom Aidan trained for the work of the Church in Northumbria. Bring out their unselfishness and simplicity; how they were loved because their whole aim was to do good, and they sought nothing for themselves. They were content even to have the churches and the services very plain and simple. Their work was above all that of missionaries, to go about and preach the Gospel and baptize. Ask where Aidan came from, and remind the children that the Irish monks and clergy did not in all points follow the same customs as those who came from Rome. They did not, for instance, keep Easter at quite the same time; so that in the north of England Christians kept Easter

on a different day from those in the south. Think how strange this would seem now. In nearly all other countries they followed the same customs as the Church in Rome. We are going to hear to-day about a Northumbrian boy, named Wilfred, trained at Lindisfarne, who made it his aim to get the whole Church in England to adopt the same customs. He was very unlike Aidan's other pupils, but he, too, did a great work for the Church.

I. Wilfred's Boyhood.—Wilfred was the son of a Northumbrian noble. He was a handsome, clever boy, of a good disposition, and with such pleasant manners that people always liked him. When he was about thirteen he told his father that he wished to leave home "to seek for Heavenly gifts." His father gave him armour and a retinue and sent him to King Oswy's court. When he arrived there, in his gay martial trappings, some of the nobles on whom he had waited at his father's table brought him into the presence of Queen Eanfleda. She was much pleased with his graceful bearing and manners and would willingly have kept him at the court; but Wilfred begged her to help him in his desire of "serving God." She therefore put him under the care of an old noble, who was himself preparing to become a monk, and the boy went with him to Lindisfarne. Aidan was then the head of the monastery, and Wilfred no doubt was partly taught by him. The other boys and the monks all loved Wilfred, and he was a model of obedience and diligence; but he only stayed at Lindisfarne three years, because he had a great desire to go to Rome. He wanted to learn all that he could about the ways of the Church there.

II. Wilfred's Visit to Rome.—The monks of Lindisfarne quite approved of Wilfred's plan, so he went to Queen Eanfleda for her advice. She sent him to the King of Kent, with a letter of recommendation asking the king to send the youth to Rome. In about a year's time the king found him a fellow-traveller in a young man a little older than himself, and the two set off together for Rome. To a youth like Wilfred such a

journey must have been full of interest and excitement, and he had many temptations to forget the purpose with which he had set forth. Wherever he went he was very popular, and the Archbishop of Lyons, with whom he stayed, wished to adopt him as his son and make him a great man. Wilfred, however, never wavered. He had set his mind on studying the Christian Faith and the customs of the Church in the city where the Apostles St. Peter and St. Paul had preached, and he would not rest till this was accomplished. He went on to Rome, studied there for some months, saw the Pope and obtained his blessing, and finally returned to England, full of all that he had seen and learnt, and with the determination to try to get all the Bishops and clergy in England to agree to follow the same ways and customs as the Church in Rome and the other Churches of the West.

III. Wilfred's Work for the English Church.—Wilfred's life was so long and such an eventful one that we cannot follow it all now. He lived to be an old man, and for forty-five years he was a Bishop. We can only think of a few of the things which he did for the Church in England.

(1) He succeeded in persuading the Northumbrian Church to give up the Irish customs and to join with the other Churches in England in keeping Easter at the same time as at Rome, and in following all the other customs of the great Western Church. This was decided at a great council which was held at the Abbess Hilda's monastery at Whitby, a few years after Wilfred came back to England. So now the Churches of all the different kingdoms in England could join and become one Church.

(2) Soon after this Wilfred was made Bishop of York, and while he was Bishop he did all he could to make the Churches and the Church services more beautiful. Remind the children why Aidan and his clergy had not done much in this way. They had not had the time, and they were accustomed to great simplicity. Wilfred, on the other hand, had been to Rome, and both there and

on his journey through France and Italy he had seen many magnificent churches, built of stone and marble and richly ornamented inside. He had heard very beautiful singing, too, in these churches. Ask how Bishop Ambrose had taught the people to chant the Psalms at Milan. This way of chanting was not yet understood in many of the churches in England. As soon as Wilfred became Bishop of York he set to work to build new churches, like those which he had seen abroad. He found the cathedral church at York, which King Oswald had built, in a very dilapidated condition, so he restored it, and he put in glass windows, which had not been known in England before. He brought the glass from Italy. Then he built a costly and beautiful church of stone at Ripon, and another fine church at Hexham in Northumberland. In the present church at Hexham we can still see a little bit of Wilfred's old church, built more than twelve hundred years ago. From the south of England Wilfred brought two trained singers, to teach the clergy and choirs in the north to chant the Psalms in the way Bishop Ambrose had taught. He also brought skilled masons and architects and artists of all kinds and employed their gifts for the Church. All this time he worked hard as a Bishop and as head of the monastery at Ripon. He had the care, too, of many boys and young men who were sent to him by the nobles to be educated. It is said that Wilfred had only one want on earth, and that was hard work. Another nice thing that is said about him is that he never seemed to grow old. He was so bright and cheerful that his presence was like sunshine.

IV. Wilfred's Troubles.—Wilfred had many troubles after he became Bishop, partly because he offended the King of Northumbria, partly because he could not bear interference in his work. The Archbishop of Canterbury divided up his diocese and ordained more Bishops for Northumbria, without consulting Wilfred. This was not fair, and Wilfred went to Rome to put his case before the Pope. The Pope took his part, but the king, who was on the Archbishop's side, would take no notice

of what the Pope said, but put Wilfred in prison as soon as he came back to England. After he was released he was in exile for some years. Wilfred did not always act wisely and was not ready to yield up his own will, but he always tried to make everything that happened to him an opportunity of further work for God.

V. Wilfred's Missionary Work.—(1) *His Mission to Friesland.*—When Wilfred was on his way to Rome to plead his cause with the Pope, the vessel on which he sailed was driven by the wind on to the coast of Friesland, a country which is now part of Holland. The people there were nearly akin to the English, but were still heathen. Their king received the English Bishop with honour, and Wilfred stayed there the whole winter, preaching every day to the king and his people. He made no hurry about his own affairs when he had such a good opportunity of doing missionary work.

(2) *His Mission to Sussex.*—During the time that Bishop Wilfred was exiled from Northumbria, he went down into the country of the South Saxons, which we now call Sussex. The people here were still heathen, though their king had been a Christian for many years, and a few Irish monks had come there and built themselves a small monastery, but these had not been able to make any impression on the people. Wilfred had once been wrecked on the Sussex coast and nearly killed by the fierce Saxon wreckers; but now he came with a promise of protection from the king. At the time of his coming the people were suffering from a terrible drought and consequent famine. They were in such despair that they would go in companies of forty and fifty to some high cliff and throw themselves into the sea. The rivers and the sea abounded in fish, but the people were so ignorant that they knew nothing about the art of fishing, except for eels. Wilfred collected all the eel-nets which he could find, and, with four companions who had come with him into Sussex, put out to sea. They cast in the nets and made a successful haul of about three hundred fish of different sorts, which they divided into three parts, one for the lenders of the nets, one for the starving

people, and one for themselves. The people looked upon this as a miracle, and this good service of Wilfred "turned their hearts powerfully," we read, "to love him." Now at last they began to awake to an interest in the message of the Gospel, and, after some months of work among them, many of the nobles and the peasants were baptized. Wilfred was given by the king a grant of land, and became the first Bishop of Sussex. A cathedral church and a dwelling for the Bishop and his monks were built on the little peninsula called Selsey Bill. The king gave Wilfred two hundred and fifty persons who lived on this land, to be his servants and slaves, but the Bishop set them all free. Thus Sussex was brought into the Church, and Wilfred gained the title of "the Apostle of Sussex."

VI. Wilfred's Death.—Wilfred lived to be nearly seventy-six years old, and he went on working up to the last. He died while on a journey from the north to visit some of the monasteries which he had founded in Mercia, and was buried in his church at Ripon. He had faults, and he suffered for them, but he loved and served God and did a great deal of good for the Church.

ADDITIONAL HOME OR CLASS WORK

1. In what points do you think that Wilfred was different from most of the men whom Aidan trained to be priests? Compare him with Bishop Chad.
2. What did Wilfred do for the Church in England?
3. Why was Wilfred called the Apostle of Sussex?

Books Recommended for the Teacher's Use.—Bright's "Chapters in Early English Church History"; "A History of the English Church," by W. Hunt; "Conversion of the West," by the Rev. G. F. Maclean.

LESSON XXXVI

Our First National Historian—The Venerable Bede

Introduction.—We have seen that there are all sorts of ways of helping to build the Church. Ask the class to try to express what they mean by a "builder" of the Church, and lead them to see that every one who in any way bears witness for Jesus Christ helps to build the Christian Church. Ask what seem to the children the best ways of doing this. Among all the men and women we have been learning about, who do they think did the most? Very likely they will say those who were missionaries or Bishops. Tell them that there is a saying that it takes all sorts to make the world, and it also takes all sorts to build the Church. To-day we are going to hear about one who built by simply doing his everyday work as well and as perfectly as he possibly could, because it was the work which God had given him to do. He became a famous man, and he did a work which no one in England had done before him; but he never thought about doing anything great, and it is because of his goodness alone that the title by which we know him is that of "the Venerable Bede."

I. The Child of the Monastery.—Point out on the map of England the district which lies between the rivers Tyne and Wear, in the county of Durham. Tell the class that in this district there were two monasteries, built by a man named Benedict Biscop, called Wearmouth and Jarrow, seven miles apart from each other. On the land belonging to the monastery of Wearmouth a little boy was born who at seven years old was given by his relations into the care of the Abbot Benedict to be brought up and educated. That little boy was Bede, and that is all we know about his early years. From that

time the monastery became his home. The next year he was sent with a party of monks to Jarrow, and he lived there all the rest of his life, never but once going more than ten miles away from it. Let us try to imagine the life he led there as a boy. He would, of course, have his daily lessons to do, most likely with other boys who came to the monastery school, and these, we know, were a delight to him, for he says of himself, "I ever found it sweet to learn." Then he doubtless had to take his share in the work of the monastery, waiting on the monks, as Wilfred did, and performing little tasks that were within his power. He would also have to attend some, if not all, of the daily hours of prayer. (Ask how many these were.) He most likely learnt to sing in the choir, for when he became older he tells us that he had the daily care of singing in the church. A very famous teacher of singing in Rome came over for a year to Wearmouth to teach the monks to chant the Psalms, so Bede had the best possible training. The story is told that in one of the great visitations of plague all the monks at Jarrow who could read, write, or chant the responses died, except the Abbot Ceolfrith and one boy whom he had brought up. So the Abbot sorrowfully told the boy that they must be content to recite the Psalms without chanting, except at Vespers and Matins. This they did for a week, and then, because the omission of the chanting made the monks weep so much for their brethren who should have been taking part in it, Ceolfrith said that he and the boy would sing the Psalms and responses alone. And they did this at every service, "the boy's young voice joining bravely with the Abbot's," till others had learnt enough to help them. This boy must have been Bede, who was about thirteen at that time.

II. Bede the Monk.—When Bede grew up he became a monk, and he was also ordained, first, as deacon, and later on as priest. His life was then a very busy one. As a monk he had to observe all the fixed hours of work and prayer; to do his share of manual work; to attend all the daily services, and, as we have seen, the singing

in church came to be his special care. As a priest he would have besides to take part in conducting the services and administering the Sacraments, and would often have to preach. All the time that was left him from these duties was given to study, to teaching, and to writing. These were his great delight. "While attentive to the rule of my Order and the service of the Church, my constant pleasure was in learning or teaching, or writing." These are his own words, and they describe his life—a very quiet, uneventful one, but beautiful, because it was so unselfish, and all his work was done with such loving care and thoroughness. "I wholly applied myself," he says, "to the study of the Scriptures," and this is true of all that he did—he gave his whole heart to it, and no duty was ever left undone. It is told of him that in his later life, when he was pressed with work and weak in health, some of the monks urged him not to attend all the daily hours of prayer. But he answered, "I know that the angels are with us at these hours; what if they find not me there among the brethren? Will they not say: 'Where is Bede? Why does he not come with the brethren to the appointed prayers?'"

III. Bede the Scholar.—Bede's constant delight, we have seen, was in study, and he became the greatest scholar of his time—in fact, our first great English scholar. He had advantages that few then possessed, for there was a splendid library belonging to the two monasteries, and he learnt almost all that could be learnt in those days. He was interested in everything. He not only studied the Scriptures with the utmost care; he also read the famous books written by the old Greek authors; he learnt all that was then known of arithmetic and science, and he loved poetry and music. He treasured the old English songs, and even wrote some poetry himself. He became a great scholar because he studied with such delight and with such thoroughness. Nothing was too much trouble, so that he might learn and teach and write what was true. He must have been a delightful teacher, and his pupils were very fond of him,

speaking of him as "dear father" and "most beloved master."

IV. Bede the Historian.—Bede wrote a great many books, but the one which has made him famous is his history of England. "The Ecclesiastical History of the English Nation" he calls it, because it tells us more especially how England became a Christian country and about the beginnings and growth of the English Church. It is the first English history that was ever written, and Bede is our first English historian. It is from him that we have learnt about some of the first Christian saints and heroes of England, and it is his words that we have often quoted about them. Ask the children what they think is the most important thing in writing a history. Help them to see that a history is of value just so far as we can be sure of its truth. What kind of mind, then, must the man have who would write a good history? Bede was, above all things, truthful, and he took the utmost pains to find out the truth of what he wrote about. He sent all over England to collect information from those who were best able to give it, and he always tells us if he is not sure about anything. He is very fair, too, and tells all that is good and great in those with whom he does not agree. His history-book is also thoroughly interesting; he knows how to tell a story, and he makes the people he writes about real to us. It is written in simple, clear language, pleasant to read, and easy to understand. Suggest to the children that some day they will like to read it themselves. Bede's "History" shows us all through the kind of man he was, simple, truthful, loving God and loving goodness, and always keeping himself in the background. It was because he was such a good man that he was able to write such a good history. He did it as the "servant of God" (which he calls himself in its closing pages), and he helped by it to build the Christian Church.

V. The Death of Bede.—We see from Bede's "History" the kind of man that he was. A beautiful picture of him is given us in the story of his death. This is told us by a monk who was with him at the time, and

who afterwards wrote his life. He had been ill for some weeks, but all the time, though weak and suffering, he had continued to teach his pupils, and to chant the psalms for the appointed hours. He had kept, too, his cheerful temper and good humour. He was very anxious to finish a translation of St. John's Gospel, which he was making, into the English tongue. "I do not wish my children," he said, "to read a lie or to work to no purpose after I am gone." He and his pupils toiled on together diligently at this work, they writing at his dictation, till a few days before Ascension Day, when he became worse. Still he went on teaching and dictating, saying cheerfully to his scholars, "Learn with what speed you may; I know not how long I may last." When the Wednesday before Ascension Day dawned he called them round him and bade them write diligently. Later in the morning they were obliged to leave him, all but one youth, who went on writing by his side. "There is still one chapter wanting," said the boy, "yet it is hard for thee to be questioned further." "It is easy," Bede answered; "take thy pen, mend it, and write quickly." So the day wore on till evening, when at length the boy said, "Dear master, there is only one sentence more to be written." "It is well," he said; "write it." In a little while the boy said, "Now it is finished." He answered, "It is well; thou hast said the truth; it is finished." He asked to be placed upon the floor of his cell, facing the spot where he was used to pray. Then, with his head supported by his scholars, he chanted the Doxology we know so well, "Glory be to the Father," &c., and passed away as he was chanting the last words.

The picture opposite is reproduced from a cartoon published by the S.P.C.K.

ADDITIONAL HOME OR CLASS WORK

1. What do we learn about the character of Bede from the history which he wrote and from the story of his death?

BEDE TRANSLATING ST. JOHN'S GOSPEL

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2. Learn the following lines and try to think how they apply to Bede.

> In the elder days of Art
> Builders wrought with greatest care
> Each minute and unseen part;
> For the Gods see everywhere.
>
> LONGFELLOW, *The Builders.*

Books Recommended for the Teacher's Use.—Bede's "Ecclesiastical History," autobiographical note at the end; Bright's "Chapters in Early English Church History"; W. Hunt's "A History of the English Church"; Mrs. Charles's "Martyrs and Saints of the First Twelve Centuries."

LESSON XXXVII

St. Boniface, the Apostle of Germany

[A map of Europe will be needed for this lesson. See "Pictures and Illustrations for the Teacher."]

Introduction.—Speak of the love of travel and adventure for which the English have always been famous. Ask if the scholars can remember the names of any great British travellers. Remind them of the sea-captains of Elizabeth's time, and of more recent explorers. They will very likely know the names of Captain Cook, of Sir John Franklin, and of Livingstone. Tell them that the last of these travelled not only to explore new lands, but to carry the news of Christianity. It might be said of him, as a man who lived and travelled centuries before said of himself, that he was moved "by the love of travel and the fear of Christ." It is of this man, one of the first English missionaries, that we are going to hear to-day.

I. How the Desire to be a Missionary came to Boniface.—Most of the great English saints we have been hearing about came from Northumbria, but Boniface was a Devonshire boy. His English name was Winfried, and his parents were rich people, living in a little village called Crediton, near Exeter. When he was quite a little child some good monks came to preach there, and they stayed at his father's house. The boy listened earnestly to all that they said, and became fired with the desire to live as they did. He was sent to a monastery school at Exeter, and this strengthened him in his desire to be a monk. His father thought at first that it was only a boyish wish, and tried to dissuade him from it. However, when Winfried was thirteen, he had a very serious illness, which made him wish more earnestly to

give himself entirely to a religious life, and his father took this at last to be the call of God, and let the boy have his own way. He went first into the monastery at Exeter, and afterwards to another at Winchester, where there was a very famous school. He studied hard there, and did so well that he was made a teacher of history and literature as well as of the Scriptures. When he became a monk he dropped his old name of Winfried and took the name of Boniface, so we must call him Boniface now. When he was thirty he was ordained a priest, and after this his time was chiefly taken up in preaching to the people in the country round. All the time, however, that Boniface was busy doing his work, a voice kept saying to him, "Go and preach the Gospel to all nations." He heard it as he paced up and down the garden walks meditating and as he knelt at prayer in his cell, and he began to long to go forth to other countries to preach; especially to Germany and Friesland, the lands from which his own people had come to England. At last this longing took complete possession of him, and he determined that he would go.

II. The First Missionary Enterprise of Boniface.—Ask in what country it was that Wilfred, Bishop of York, stayed to preach when he was on his way to Rome. The people of Friesland had soon gone back to their heathen ways, and though another missionary from Northumbria had been working among them for a long time, a great many were still heathen, and among these was the king who then reigned over the country. Boniface felt a great desire to go and help to win these people to Christ. He gained the consent of the Abbot of his monastery, and set out alone; but when he reached Friesland he found the country in a state of war, and no missionary work was possible. He made his way to the capital (Utrecht) to see the king, but the king would not listen to him, and Boniface, filled with disappointment, had to return home.

III. The Mission of Boniface to Germany.—Boniface came back to his monastery and continued his work there for two years; but his heart was still set on going

to foreign lands as a missionary. Soon after his return he was chosen by the monks to be their Abbot, but he begged that another might be appointed in his place. He wanted no honour, only to be left free to go and try to make other people Christians. Soon after this he set out for Rome to ask the Pope to send him on a mission to the heathen in Germany. As the Pope was looked upon as the head of the Christian Church, Boniface thought he would be better received where he went if he had the Pope's blessing and authority. The Pope was greatly struck with the earnestness and enthusiasm of Boniface, and sent him, with his blessing, to try to convert the heathen in the countries which now make up the German Empire. There had been missions before to these parts. Some of the Irish missionaries had gone there. Ask the class if they remember who it was that travelled up the Rhine to Switzerland. Remind them of St. Columban and St. Gall. But a great many who had been baptized had fallen away from the Christian Faith or were half-hearted, and large parts of Germany were still quite heathen.

(1) *Work in Thuringia.*—Boniface crossed the Alps and came first into a country which was nearly all forest. (Point out on the map the part of Germany which lies between the Rhine and the Elbe, Thuringia, Saxony, Hesse, &c. This was the chief scene of Boniface's labours.) There he went up and down among the people, preaching, teaching, and baptizing; often hungry and in danger of his life, but always full of courage and of faith.

(2) *Expedition to Friesland.*—He then went on into Friesland and helped the missionaries there for two or three years. On his way back again into Germany he stayed at a monastery in Belgium, where the Abbess received him very hospitably. Her grandson, Gregory, fresh from school, was staying with her at the time, and, as was the custom, he read a chapter from the Latin Bible as they sat at their meal. Boniface praised the boy for his reading, but asked if he understood what he read, and the boy said he did. Then Boniface asked

him to translate it into his own language; but Gregory had to confess that he could not do this. So Boniface translated it into German and preached on it to all present. His words went straight to the boy's heart, and he insisted on going with Boniface on his mission. "If thou wilt not give me a horse I will go on foot," he said to the Abbess. The Abbess, however, gave him a horse, and sent him with Boniface, and after the death of the latter, Gregory carried on his work till he was an old man of seventy.

(3) *The Felling of the Great Oak Tree.*—When Boniface got back into Germany he found that the Christian converts still believed in many of their heathen superstitions, so he determined to give a lesson to them and the heathen alike. In the forest there was an enormous oak, which was held sacred to the God Thor. Boniface and the clergy who worked with him went forth to fell this tree to the ground. Imagine the scene—the crowd of heathen and half-hearted Christians looking on, some threatening, all eager and expectant, but believing that the tree could not fall. It was a battle, they felt, between the heathen gods and the God of the Christians. What a thrill would go through the assembled multitude as Boniface took the axe in his hands and gave the tree the first blow! It was a daring act, but Boniface was a brave man and ready to dare all in the cause of Christ. A few more blows, and then, suddenly, a powerful gust of wind seemed to sway its branches, and the tree fell, with a mighty crash, to the ground. The heathen at once acknowledged the supremacy of the Christian God, and declared themselves ready to be His subjects. A little chapel was built in the forest out of the wood of the fallen oak. It was the first church of that district, and was the beginning of a great Christian work.

IV. Boniface, Archbishop of Germany.—Boniface was so successful in his missionary work that the Pope made him a Bishop, and then Archbishop of all Germany. The number of Christians increased so much that more churches and monasteries were continually needed, and this meant many clergy to be ordained, and Bishops, too,

to overlook all the work of the Church. Boniface therefore had his hands full when he was Archbishop, and he became a very great man. But he never cared about greatness. He only cared about one thing, and that was to make people Christians, and so to build up the Christian Church. He found that he needed many more helpers than he could get in Germany, so he persuaded many to come to join him from England, both men and women. Among these was a cousin of his own named Lioba. She was a very good and lovable woman, and Boniface was very fond of her. She became the Abbess of a large monastery, and he used often to come there to consult her. Boniface still loved England, and he corresponded with many friends, who sent him books and other things that he needed; but he never went back there. For forty years altogether he laboured in Germany (with the exception of the three years that he spent in Friesland), first as a missionary, with a few companions, then as a Bishop, and then as head of the whole Church. At last, in his old age, the longing came upon him to go forth again as a simple missionary to Friesland, where still there were heathen to be converted. He gave up all his dignity, appointed some one to succeed him as Archbishop, and set off in the dress of a simple monk, with a little company of clergy and attendants. Gregory was among these.

V. The Martyrdom of Boniface.—They travelled through the marshes of Friesland, preaching in the villages as they went. Boniface baptized many new converts and won back some who had fallen away into heathenism. On Whit-Sunday, June 4 or 5, the little party—about fifty in all—pitched their tents on the banks of a river near a place called Dockum, and awaited the arrival of a number of newly-baptized converts who were to be confirmed by Boniface. Early the next morning a band of armed heathen were seen rushing towards them over the plain, and making for the tent of Boniface. The Bishop called his clergy and friends around him and went out at their head to meet the foes. Some of the younger men wanted to fight in his

defence, but Boniface forbade them, saying that they were taught in Scripture not to render evil for evil. He exhorted them to be of good courage, for death was short and they would soon reign with Christ for ever. Almost immediately they were overwhelmed by the heathen, and Boniface and nearly all those with him were slain. The barbarians then rushed into the tent, seeking for booty, but they could only find two or three books and a few sacred relics. One of these books, stained with the blood of Boniface, was shown for centuries after as a relic of the saint. Boniface was the first of the many English missionaries who have met their death as martyrs for the cause in which they have gone forth.

ADDITIONAL HOME OR CLASS WORK

1. What scene in the Old Testament are you reminded of by the story of Boniface and the sacred oak?
2. Why is Boniface called the Apostle of Germany?
3. Do you know the names of any English missionaries since the time of Boniface who have been martyrs for Christ?

[This question is intended rather as a suggestion to the teacher, should there be time for any further talk in class.]

Books Recommended for the Teacher's Use.—"Life of Boniface," by Bishop Browne ("Fathers for English Readers"); Mrs. Charles's "Martyrs and Saints of the First Twelve Centuries"; Mrs. Jameson's "Legends of the Monastic Orders"; W. Hunt's "A History of the English Church to the Norman Conquest."

LESSON XXXVIII

Dunstan, Counsellor of Kings

Introduction.—Ask what we call the king's chief Minister, the man who is head of the Government. Then ask who is the Chief Bishop of the Church of England. Point out that at the present day the same man does not fill both offices. Can the scholars suggest why? In old days, however, before there were so many churches, and before England was such a busy nation, one man was sometimes both Prime Minister and Archbishop of Canterbury too. Our lesson to-day is going to be about a man who was both. His name was Dunstan.

I. The Invasions of the Danes.—Dunstan did not live till about two hundred years after Bede died—two hundred years, that is, after England became a Christian country—so there had been time for much to happen and for great changes to take place in England. A very fierce, warlike nation had made constant invasions into the country. Sometimes these people had been driven back and sometimes they had conquered the English, and many had settled down in the land. The class will probably know who these were. The Danes were of the same race as the English, and so in the end they all settled down peaceably together. But there was one great difference. The Danes were still heathen, and in the parts which they conquered nearly all the churches and monasteries were destroyed or were so neglected that they fell into disrepair. All through the country religion and learning suffered. One good result, however, came of the invasions. The different English kingdoms learned to stand by one another and to feel that they were all

one nation. Wessex became the most important among the kingdoms, and by degrees the king of Wessex came to be king over all England.

II. Dunstan's Boyhood.—Dunstan belonged to Wessex. His parents were nobles, and they lived near Glastonbury, in Somersetshire. (Show on the map.) They sent him to be educated at a school which had once been part of a monastery. This was still called the "Abbey" of Glastonbury, though it had not been used as a monastery for a long time. Dunstan was a small and delicate boy, but very handsome and very clever. He was also full of imagination, and he used to feel very strongly that God was always with him, and when he read the Bible he felt that God was speaking straight to him. He studied so hard that he fell ill, and when he got better he was sent to the king's court for a change. There he became a great favourite with the ladies. He sang to them and played beautifully upon the harp, and drew beautiful designs for their embroidery. Unfortunately, the gay young nobles of the court did not like his gentle, studious ways. They were jealous, too, of the favour shown him, and persuaded the king to send him away from the court. As he left they laid in wait for him, bound him hand and foot, and rolled him in a muddy pond. After this he was ill again, and when he recovered he was persuaded by the Bishop of Winchester to become a monk.

III. Dunstan the Anchorite.—Soon after Dunstan became a monk he went back to Glastonbury, and there he lived quite alone, very much like one of the old hermits, in a tiny cell adjoining the church. But he not only studied the Scriptures and made illuminated copies of books; he also worked as a smith in gold and silver and other metals. He cast bells and made beautiful vessels for use in the Eucharist service, for he was an artist and a skilled craftsman. His work helped him to resist temptations which came to him to go back into the world, and to marry and enjoy himself. He used to fast and give himself a great deal of bodily discomfort and

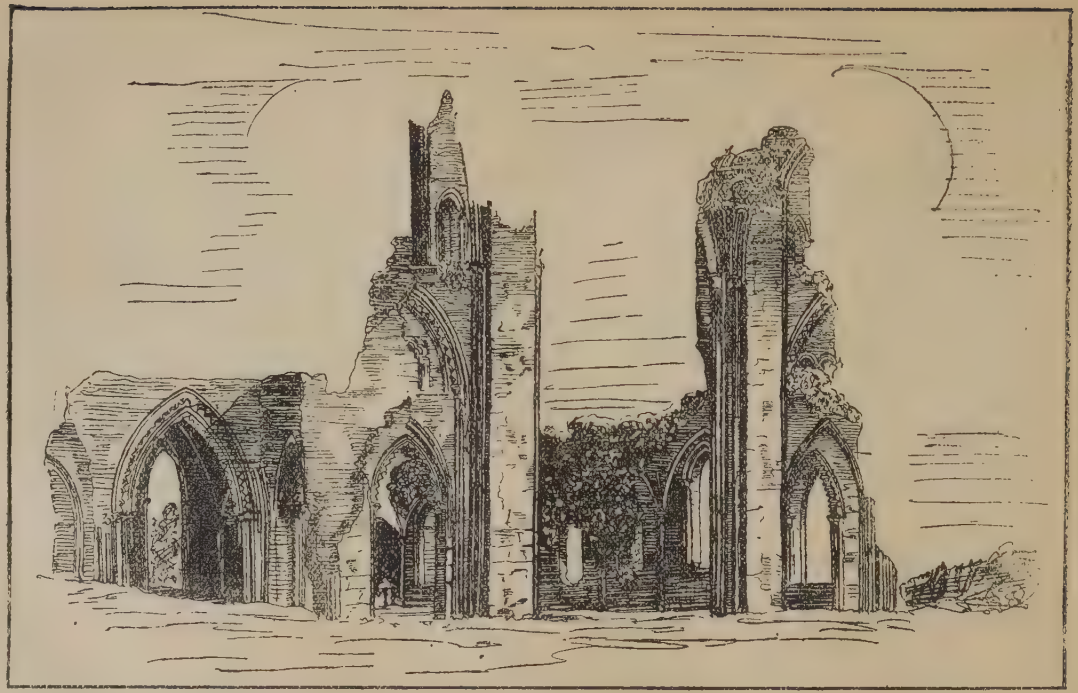
pain; and often he thought he saw visions, and sometimes he seemed to fight with the devil in person.

[If the scholars seem to know the well-known story of the devil and the red-hot tongs it will be best to speak of it and say that it no doubt grew out of these experiences of Dunstan.]

IV. Dunstan, Abbot of Glastonbury.—When the next king, Edmund, came to the throne, Dunstan went again to the court, but, as before, he was driven away by the jealousy and envy of some of the nobles. These accused him to the king of various evil things, and persuaded Edmund to send him away. Soon after this, when the king was hunting near Cheddar (show on the map) his horse carried him to the edge of a precipice. Edmund realised his danger and prayed to God for help, and, remembering at the same time his injustice to Dunstan, he vowed that if he were saved he would make amends to him. The horse stopped short on the brink of the precipice and the king was saved. He promptly sent for Dunstan, rode with him to Glastonbury, and, placing him in the Abbot's seat, said, "Be Abbot of this church, and whatever is lacking to the Divine service I will supply." Dunstan was a very young man at the time, but he proved that the king had made a good choice. He rebuilt the church, added beautiful monastic buildings, and brought back the old monastic life. He also gathered many scholars round him, and the monastery became a famous school. He loved his boys and taught them a great deal himself. He took special pains with the singing and music of the church, and he built an organ for it himself.

[The class would no doubt be interested if the teacher could show a picture of the present ruins of Glastonbury Abbey. (See "Pictures and Illustrations for the Teacher.")]

V. Dunstan, Counsellor of Kings.—King Edmund died soon after he made Dunstan Abbot of Glastonbury. The next king made Dunstan his chief adviser and helper, and from this time (except for a short period of banishment) through the reigns of three kings he was the most



RUINS OF GLASTONBURY

powerful man in England next to the king. He was presently made Bishop of Worcester, then of London, and finally Archbishop of Canterbury, so that he was not only the chief Minister of the king, and chief among the nobles in the Witan or Parliament, but he was also head of the Church. Explain to the class that in those days most of the nobles cared about nothing but fighting and hunting, and all their time was taken up with these. The monks and clergy were the only men who read or thought much, or who knew anything about law, so that it was natural then for the Archbishop to be the king's counsellor and Minister. Show that it is different now, and that it is better for clergymen and Bishops to keep to their own special work of caring for the Church. Dunstan gave good advice to the kings, and worked with them to bring peace and order into the country. He gained for one of them the title of "Edgar the Pacific." Dunstan advised this king to make friends with the Danes, and to help them to feel that they were Englishmen, and to settle down and be at peace. He also helped to make wise and good laws, which gave justice to everybody and encouraged trade and commerce. He believed very strongly that it was good for everybody to do some work with their hands, and especially work that would train them to love beautiful things, and he caused a law to be made that every priest should learn a handicraft, and that all scholars in the monasteries should be taught one. He also did a great deal to bring back true religion into the country, and especially to restore the monastic life. He tried to get the Rule of St. Benedict obeyed in all the monasteries, because he thought that this would best help the monks to be good men and good priests. Ask if the class remember anything about this Rule (see Lesson XX.). Through Dunstan's advice England became one nation, and when he crowned King Edgar it was as king of all England. This coronation was a very great event, and the ceremony and service on that occasion were almost exactly the same as now. King Edgar and our own King George were crowned in the same way by the Archbishop of Canterbury, and both

made the same promise, to protect God's Church and people, and to rule with justice and mercy.

VI. Dunstan's Last Years and Death.—During the last ten years of his life Dunstan took very little part in public affairs. He had enemies in the country who disliked the things which he did and advised, and after King Edgar's death these became powerful. So Dunstan left the Court and went to Canterbury, and spent the rest of his life in doing his work as Archbishop. He very often preached, and when he did so crowds came to hear him. He gave much time to prayer, but also worked hard in all sorts of ways. He used to get up early in the morning to copy and correct books belonging to the library at Canterbury. Explain that when books were all copied out by hand it was easy for little mistakes to be made, so Dunstan went carefully through the manuscripts to see that they were quite correct. He took a great interest in the music of the cathedral, and there is a legend which says that two pieces of church music were dictated to him by angels. He even found time to go on with the arts and crafts which he had worked at so hard in his youth, and some of the bells at Canterbury were made by his hand. He also had to act as magistrate and judge among the people in his diocese, for this was one of the duties of a Bishop in those days. As he grew older he used to sit with his young friends and scholars and tell them stories about his eventful life. He had lived through the reigns of seven kings, and been at the court of them all. He had been counsellor to four, and had actually crowned three, so he had much that was interesting to tell. On Ascension Day, May 17, 988, he preached for the last time and celebrated the Eucharist. Later in the day he was taken ill, and early on Saturday morning he sent for the brethren of his church (the monks and clergy), and received the Sacrament. Then he gave thanks to God, and repeated the verse "The Lord is gracious and full of compassion. He hath given meat unto them that fear Him." And with these words he died.

ADDITIONAL HOME OR CLASS WORK.

1. What good things did Dunstan do for England and for the Church?
2. Give all the reasons you can think of for learning a handicraft.
3. How can we praise God by our work?
4. Learn by heart the following lines:—

> By my own work, before the night,
> Great Overseer, I make my prayer.
>
> If there be good in that I wrought,
> Thy hand compelled it, Master, Thine;
> Where I have failed to meet Thy thought,
> I know, through Thee, the blame is mine.
>
> One instant's toil to Thee denied
> Stands all eternity's offence;
> Of that I did with Thee to guide
> To Thee, through Thee, be excellent.
>
> RUDYARD KIPLING.

Books Recommended for the Teacher's Use.—W. Hunt's "A History of the English Church before the Norman Conquest"; Mrs. Charles's "Martyrs and Saints of the First Twelve Centuries"; Dean Hook's "Lives of the Archbishops of Canterbury."

LESSON XXXIX

An Early English Sunday

Introduction.—Ask the scholars what makes Sunday different from other days. Remind them how we saw that our Sunday had its beginning in the days of the Apostles, and that our services had grown up from their first meetings for worship. To-day we are going to try to find out what Sunday was like in England long ago, in the days of Bede and Dunstan, and the other great men whom we have been learning about lately.

I. An Early English Town.—Let the teacher begin by trying to give the children some idea of an Anglo-Saxon town. This will help to make the picture of a Sunday in those times more vivid and real. We will suppose it to be one of the larger towns which had grown up around some noble's castle, or round an abbey such as Whitby or Glastonbury. Can they remember any other abbeys they have heard of? Remind them of Ripon and Hexham and Jarrow. Picture the wooden houses, many of them round, with thatched roofs and no windows, but only slits to let in the light and air; the narrow lanes for streets, with perhaps one broader road, the remains of Roman times, running through the town; the market-place in the centre, where fairs were held and the business of the town carried on; and the mead, or common land—the playground of the children and young people. Rising up in the midst would be seen the steeple or tower of the abbey church, which was built of stone, with glass windows, both new and wonderful things to our early English forefathers. As the people went about their work during the week they

would hear the bells of the town ringing at frequent intervals for the daily hours of service. Few, however, would go to these, except the monks and people belonging to the abbey, until Saturday evening came.

II. The Preparation for Sunday.—In the old times Sunday began on Saturday evening. Remind the scholars of the Jewish Sabbath, and how for a long time the Christian Sunday began at six o'clock in the evening. Then when the day was reckoned to begin with the morning, Saturday evening became a time of preparation for Sunday, and as many people as could went to church on Saturday night. Ask why this was a good custom, and point out that it would help to put people in a right frame of mind for the Sunday services. So in our early English town many people would be seen going to church on Saturday evening. What do we call our daily evening service? In early times it was called "Vespers." It was not quite the same as ours, but there were psalms and lessons and prayers, and a hymn was sung which we sing in our Evensong. What do we call the hymn that begins "My soul doth magnify the Lord"? The people would not be able to join in the service, because in those days it was in Latin, and only a few could understand Latin. They were not expected therefore to respond; but they would learn to understand some parts of the service, and they would always be able to follow the Lord's Prayer, for every one was taught the Creed, the Lord's Prayer, and the Ten Commandments. As they listened to the solemn chanting of the psalms, and knelt while the prayers were intoned, they would be able to join with their hearts in prayer and praise to God.

III. The Sunday Walk to Church.—On Sunday morning the church bells would ring to call the people to service, just as they do now. What do we see now in an English town as we walk to church? Shops are closed, no work is being done, people are seen dressed in their best clothes. It looks like a holiday. If we had lived in the English days of which we are talking we should have seen something like this, though England had not

been a Christian country long enough for everybody to have learnt to keep Sunday as a holy day. Even now we should not see the same in every Christian country. In France, for instance, and Italy we should see shops open, and people doing all kinds of work. In England, however, from the first, Sunday was made by law a day of rest. Strict laws were made by some of the kings that people should not do any but quite necessary work themselves or let other people work for them. King Edgar made a law that if a slave were compelled to work on Sunday he should have his freedom given him. St. Cuthbert said that it was not lawful even for a person to drive on the Lord's Day. King Edgar went further than this; he made a law that everybody must go to church once on Sunday. Discuss with the class the difference between this and the laws about work. In the one case there were a number of people to be thought of who would have been made to work if the law had not protected them and ensured them rest and leisure. But there is no good in forcing people to go to church, because they cannot be made to worship God, and this is what matters. Besides, people do not generally like what they are made to do. We understand this better nowadays, so, though there are still laws against Sunday trading, there are none about going to church. It may occur to the class that in the early times there would not be churches for every one to go to. This was the case in the time of Bede, but, though there was not a church in every village, there was often a monastery church near enough for the people to go to, and sometimes there were open-air services in the villages. A stone cross was frequently set up before a church could be built, and there on Sunday a monk or priest would come to preach. By the time of Dunstan and King Edgar there were churches in pretty well every village and town in England.

IV. The Sunday Service.—Ask the class what has always been the special Sunday service since the time of the Apostles. What names were given to it by the early Christian Church? What do we call it? See if they

can remember anything of the description of the Eucharist given by Justin Martyr (see Lesson VIII.). By the time that Augustine came to England the order of the service was all written down. It was not quite the same in every country, but Augustine introduced the one that was used in Rome, and this came to be used in all the churches of England. This was the service that every one in England was expected to go to. In quite early times it was divided into two parts. Those who were being prepared for baptism were allowed to come to the first part, but at the end of this were dismissed; so it came to be called the *missa*, or *mass* of the catechumens. The second part was called the *missa* of the faithful, or the baptized, and by-and-by the whole service came to be called the "Mass," as it is now in the Roman Catholic Church. Remind the class that it is the custom now in many of our churches for those who are not going to receive the Holy Communion to go out after the preparatory part of the service—the Ante-Communion, as we call it. Let them turn to their Prayer-books and say what portions of the service come into this part. We should have heard the greater part of these if we had been in church on a Sunday in those long-ago times. We should have heard the Epistle and Gospel read in English, the Collect for the day, the Kyrie, "Lord, have mercy upon us," chanted in Latin, and the Nicene Creed. After the Gospel there was generally a sermon; and it seems that people sometimes did then as they do now, and came out of church before the sermon, for we read of a man named Aldhelm, who was a poet as well as a monk, who used to take his stand during service hours on a bridge that led from the town of Canterbury into the country, and when people came by who had neglected to go to church or had come out before the sermon he would begin to sing a lively song, till he had collected a little crowd of listeners. Then he would change his song into a psalm or hymn, such as would bring home to them serious thoughts.

In all the larger churches the services were choral. Perhaps some of the class have been to a choral celebra-

tion and will have some idea what it is like. A great deal of attention was paid to the music and singing, and the services were generally sung to the beautiful chants of Pope Gregory. Remind the class of the choirmasters whom Bishop Wilfred brought up to the north, and of the famous singer from Rome who came to teach the monks at Wearmouth and Jarrow. No wonder we hear that the singing was especially good in the churches of the north. Dunstan, however, did his part in the south, at Glastonbury and Canterbury. England was one of the first countries in which organs were built and used; but only a few of the large churches would have them. The psalms were generally sung to the accompaniment of the lyre or harp, and they were often, for this reason, called "harp-songs."

Our English forefathers then had very beautiful services to go to, beautiful not only to the ear, but to the eye as well, for the Bishops wore very splendid robes when they celebrated the Eucharist; the altar coverings were often rich in colour and wonderfully embroidered, and the vessels, candlesticks, &c., of beautiful workmanship. Nothing was considered too rare or costly for the service and adornment of God's House. By-and-by we shall see how the English services came to be like our own, and how our Prayer-book was drawn up from the books that were used in church in the old times.

ADDITIONAL HOME OR CLASS WORK

1. What reasons can you think of for making Sunday a day of rest?

2. Mention any ways in which Wilfred of York and Archbishop Dunstan helped to make the Church services more beautiful.

3. Why should everything about our churches and the services be of the best and as beautiful as possible?

Books Recommended for the Teacher's Use.—The material in this lesson has been drawn mainly from the various Church histories previously recommended; also from "A History of the Book of Common Prayer," J. H. Maude.

LESSON XL

St. Anselm, a Champion of Spiritual Freedom

Introduction.—Remind the class of the coronation oath taken by King Edgar and ask if they remember what it was. We are going to hear to-day about a king who broke his oath, and about an Archbishop who was brave enough to stand out against the king in order to protect "God's people and Church." Neither of the two was an Englishman. The king belonged to a race which had conquered the English not long after Dunstan's time. See if the class have heard about the Norman Conquest. The Archbishop also came from Normandy, but he was an Italian. His name was Anselm.

I. Anselm's Dream.—Anselm was born in a little town among the mountains in the north of Italy. His mother was a good woman, whom he loved and respected very much. She used to talk to him about God and how He lived up in Heaven and ruled over everything. The little boy pondered over what she said and came to think of God as a great King whose palace was up on a mountain-top. One night he dreamed that he set out to climb the mountain in order to get to the palace of the King. When he reached it, he found the Lord, Who asked him with gracious kindness who he was and why he had come. The boy told Him, and then the Lord ordered refreshment to be set before him, and he ate in His presence. In the morning, when Anselm awoke, he thought that he had really been in Heaven. What he did, as a little boy in his dream, Anselm strove to do afterwards, all through his life—to reach up to God with his soul and to live in His presence.

II. Anselm comes to Bec.—Anselm was a studious, thoughtful boy, and as he grew older he began to think how he could best learn to know God and to live according to His will. When he was fourteen he decided that he could not do better than become a monk; but he had to put aside his idea for a time because his father was against it. Then he fell ill, and when he recovered he forgot all about his intention and even gave up his studies and simply enjoyed himself. But all the time, deep down in his heart there was the desire for God and for what was good, and before long this gained the upper hand. His father was very harsh to him, and after his mother's death he left home and set out to seek his fortune in foreign lands. He made his way across France into Normandy, and there he came to a monastery which had a famous scholar named Lanfranc at its head—a man who, like Anselm, was an Italian—and Anselm entered the monastery as his pupil.

III. Anselm becomes a Monk.—Anselm was a thorough student, and Lanfranc was an excellent teacher, so Anselm was very happy at Bec. He read hard and began to teach too under Lanfranc's guidance. But he could not remain a student all his life, and he had to decide after a time what he was going to do and be. His father had died and left Anselm his lands and money, and he might have gone home to live as a noble, looking after the poor on his estate; but he still thought he could best please God by becoming a monk. At first, however, he thought he would like to be in a monastery where he could be of more importance than at Bec. "I want a place, I said to myself, where I can both show what I know and be of use to others." Then he came to feel that this was not a right wish and that he could serve God best by staying where he was, so he became a monk at Bec.

IV. Anselm becomes Abbot of Bec.—By-and-by Lanfranc went away to England and Anselm became Abbot in his place. His desire to be important was now attained, but he had ceased to want this. He had learnt to care only about serving God and helping other

people in whatever position God put him; and because he had learnt to be humble and to work under the rule of others he made a good Abbot. He was strict, but very gentle and kind to all, and very understanding. He especially loved the boys and young men who were students in the monastery, and teaching was his favourite work. He believed in giving them as much freedom as possible, and in training them by gentleness and not by harshness, though he would never tolerate anything that was wrong. So the young men were devoted to him and he could do anything with them. He was very severe and strict in his own life, but did not make things too hard for others. He was a very tender-hearted man, and a story is told that in later life, when he was riding with a party of English nobles, a hare which some of the young men were chasing took refuge under his horse's feet. Anselm reined in his horse and forbade any to hurt the hare, saying to those who laughed at his tenderness, "You laugh, but for the poor unhappy creature there is nothing to laugh at or be glad for," and he commanded them to let it go free. All in the monastery loved Anselm as a father. When any of the monks were ill he would nurse them day and night, and sometimes they would refuse to take any food but from his hand.

V. Anselm Visits England.—Ask what was the name of the first Norman King of England. William I. made Anselm's old master, Lanfranc, Archbishop of Canterbury, and Anselm went over to England now and again to pay him a visit. Anselm felt sorry for the conquered English people and sympathised with them, and he won their hearts by his kindly, pleasant ways. He was welcome, we read, to old and young, rich and poor; he touched the hearts of English monks and won the respect of Norman soldiers. William himself had a great respect for Anselm. All, in fact (Normans and English alike), were attracted to him.

VI. Anselm becomes Archbishop of Canterbury.—The English people hated their conquerors; but William I., though he was a harsh man and of course liked his Normans better than the English, made a good

king on the whole. He had a great respect for the Church and for religion. When his son became king, things were very different. William Rufus cared nothing about religion and nothing about the Church; he only cared about getting money for his own pleasures. But he meant to be master of the Church, and to make the Bishops do what he wished, even in matters of religion. He thought he had a right to do just as he liked and to make everybody obey him in all things. When Lanfranc died, the king would not appoint another Archbishop of Canterbury, and he took for himself all the money that came from the lands which had been given to the Archbishopric for the support of the Church and the clergy. Everybody was displeased at this, for the Church needed a head and the English people wanted some one who would advise the king and check him in his evil doings. At last, when the king was very ill and thought he was going to die, the Bishops and nobles persuaded him to make Anselm Archbishop. All the people wanted to have him. But Anselm could not be persuaded. He loved a quiet life, and he did not want to leave his monks at Bec. He was sure also that he would find it very difficult to work with King William. He said it would be like yoking an old sheep to a bull for them to make him Archbishop. At last he could resist no longer, but accepted it as God's will, and set himself to do his duty as Archbishop.

VII. Anselm the Champion of Spiritual Freedom.—As soon as Anselm became Archbishop his troubles began. He was ready to obey the king in all things that were right; but he would not consent to do what he felt was wrong, and he would not own that the king had authority in religious matters. In these, he said, he must obey the Pope, who was the head of the Christian Church. This made William very angry. He said that the Archbishop ought to obey him in everything and not interfere in anything that he chose to do. He thought he had the right to make the Bishops buy their bishoprics from him for large sums of money, and to demand presents from them as bribes for his favour. He even demanded a

present from the Archbishop; but Anselm refused to give it. He would not bribe the king in order to gain his friendship. When William summoned him to appear before a court of justice for not granting him the supplies he wanted for his wars, Anselm refused to come. "Treat me," he said, "as a free man and I devote all that I have to your service; but if you treat me as a slave, you shall have neither me nor mine." He must be free, he said, to do what he thought was right in things that concerned religion and the Church, and as head of the Church in England he must protect its rights. He dared therefore to rebuke the king for his wrong-doing and to refuse him obedience in spiritual matters. The Bishops did not always take Anselm's side, because they were afraid of the king. So Anselm had a very difficult time, and once he exclaimed, "Oh, how much rather would I be a schoolmaster in a monastery than Primate of England!" He found it at last impossible to fulfil his duties as Archbishop, so he left England and went to lay his case before the Pope. While he was away, King William died, and then Anselm came back to England. He still had a great deal of trouble, however, before he could persuade the next king, Henry, to acknowledge that as Archbishop he must in spiritual matters obey the Pope and be free to do what he thought right. But Henry was a more reasonable man than William, and he respected and liked Anselm; so in the end he gave way and Anselm won the freedom for which he had fought so long. He won it because he would never yield, no matter what it cost him, in what he felt to be a matter of right and wrong and of his duty to God. Though he loved peace and was so gentle in temper, he was bold as a lion in the cause of God and the Church.

VIII. The Last Days of Anselm.—From this time Anselm and the king worked together to make things better in the Church and to do away with some of the evils from which the English people were suffering. But Anselm did not live to do this long, for he had been worn out with the continued struggle. Just before Easter 1109, when he was seventy-five years old, he

realised his early dream and went into the presence of the great King.

ADDITIONAL HOME OR CLASS WORK

1. Show how the following lines are true of Anselm:—

> Acting the law we live by without fear;
> And, because right is right, to follow right
> Were wisdom in its scorn of consequence.
>
> TENNYSON.

2. Why did Anselm quarrel with William Rufus, and what did he win for the Church?

Books Recommended for the Teacher's Use.— "Life of St. Anselm," by Dean Church; "The English Saints," by W. H. Hutton; "A History of the English Church from the Norman Conquest" (1066-1272), by W. R. W. Stephens.

[*Note to the Teacher.*—It has been thought better not to enter into any detail about the quarrel between Anselm and the English kings, or to speak about the question of investitures and the authority of the Pope. The great point to bring out with the scholars is that Anselm resisted the king's right to control the consciences of his subjects or to interfere with the Church and do what he liked in religious matters. If any question is raised by the scholars about the Pope, the teacher must explain that he was then regarded by all as the head of the Church in the West, and so Anselm was right at that time to obey him in what concerned the Church. Things are different now, and the Pope is no longer head of the English Church.]

LESSON XLI

The Kalendar and its Saints (1)

Introduction.—Sometimes we see on the walls of a school a board with a list of names on it, the names of scholars who have gained special honours in the school. What do we call such a list? What is the good of keeping an honours list? It is not merely for the sake of doing honour to those who have distinguished themselves in the school. It is also meant to act as an encouragement and stimulus to those who are still scholars. Now, our Church keeps an honours list, and for the same reasons.

I. What the Church Kalendar is.—See if the class can suggest what the Church's honours list is called, and where we find it. Let them find the kalendar in their Prayer-books, and lead them to observe that it is not merely a list of names like the school honours list. The Church not only writes up the names, so to speak, of those who have distinguished themselves in her ranks; she fixes certain days on which to remember them and do them honour. Ask if the class know what is meant by a kalendar. Point out that we have other kalendars besides the Church Kalendar—new ones at the beginning of every year. What other name do we often give to these? A kalendar is the same thing, then, as an almanac. It is a table of the months, weeks, and days of the year. Tell the scholars that in ancient days it was the custom in Rome for the chief of the heathen priests to call the people together on the first day of each month, to tell them what days were to be kept as festivals and sacred days during the month. This first day of the month was called the Kalends—or calling-together day—and this is why we call our almanacs

"kalendars." The kalendars of the ordinary year mark the days to be kept as public holidays, quarter-days, &c. What kind of days does the Church kalendar make note of? Let the scholars look through the kalendar for December and January and get them to notice for themselves that besides the days set apart for keeping in memory those whom the Church wishes to honour—saints' days—there are certain days on which *events* are commemorated, the Circumcision, Epiphany, Christmas Day. What events do we keep in memory on these days? Ask if the class can think why the other great Church festivals are not noted in the kalendar—Easter, Ascension Day, &c. Explain that as these do not come on the same day of each year they cannot be included in the kalendar, which is arranged for all years, and not for one in particular; but they are all given in another table of the Prayer-book. Refer them to the one which immediately follows the kalendar, and let them read the title. To-day we are going to talk about the saints' days.

II. Those whom the Church Honours.—

(1) *The Red-letter Saints.*—Let the class turn again to the kalendar and notice that the names are written in different kinds of letters, some in dark printed letters, some in letters more like those we use in writing. What do we call these last? Let the children read out some of the names which are written in italics and notice the letters which are printed beside most of them—*e.g.* beside the names of St. Matthias, St. Mark, St. Stephen. Can they suggest what these stand for? So lead them to see that all these are names of New Testament saints—of the twelve Apostles; of others who were closely associated with Our Lord, such as the Virgin Mary and St. John the Baptist, and of some who were foremost among those we read of in "The Acts of the Apostles." Let them find out the names of the latter and say briefly what they know about them. Point out that St. Paul and St. Barnabas are reckoned as Apostles, because they were specially called and set apart by God for their

missionary work (Acts xiii. 2). What event connected with St. Paul do we commemorate on his day? Tell the class that St. Stephen was the first of the New Testament saints to be honoured by the Church with a day set apart to his memory. Let them find the two days on which the Church honours the memory of the Virgin Mary, and ask what are the events in her life that we commemorate. Ask what is meant by "Innocents' Day," and point out the days on which we think of all the angels and all the saints. What do we often call St. Michael and All Angels' Day? Tell the class that these saints whose names are put in italics in the kalendar are sometimes called "Red-letter Saints," because the Church keeps their days as festivals. We often speak of a "red-letter day." What do we mean by it? All the days that are kept by the Church as festivals are regarded as "red-letter days," and in some kalendars their names are actually written in red letters. In old times these used to be kept as general holidays and feast-days.

(2) *The Black-letter Saints.*—Tell the class that the rest of the saints in the kalendar are sometimes called "Black-letter Saints." Their names are printed in dark letters in the kalendar because the Church no longer provides a special Collect, Epistle, and Gospel for the festival. Let the scholars pick out some of these from the kalendar and say what they remember about them. Tell them to notice the letters by their names, and to try to think what they mean. They will readily understand those that stand for "Bishop" and "Archbishop," and the *M* for "martyr." Refer them to "Perpetua" (March 7), and ask what they remember about her. A great many of the names they will see are those of martyrs. Remind them how the Church began by honouring the memory of these, and how the anniversaries of their martyrdom were kept by a service of thanksgiving held at their graves (see Lesson XXI.). Point out the letters by Hilary's name (January 13), and remind the scholars how he was exiled and persecuted for defending the faith, though he was not put to death.

He is therefore called a "Confessor"—one who suffered for confessing the faith. Explain that the letters by the name of Bede (May 27) stand for "Presbyter," which was the old word for "priest." If the children notice that there are other names besides those of saints among the black-letter days—*e.g.* the "Transfiguration," the "Name of Jesus," &c., tell them that these were days that used to be kept sacred by the Church; but we have not time now to talk about these. We can only think about those who are on the honours list or roll of honour of the Church. The "Black-letter Saints," then, are men and women who, after the time of the Apostles, distinguished themselves by their work for the Church, and by their holy lives.

III. How the Church Honours her Saints.—The Church honours her saints, as we have seen, by recording their names in her kalendar, and fixing days on which to keep them in memory. How are these days observed? Tell the class that in quite old times *all* the saints' days were kept as holidays. People went to church, or were supposed to go, as on Sundays, and they spent the rest of the day in feasting and pleasure. It was found, however, that so many holidays made people idle, and interfered too much with work. Only the days of the "Red-letter Saints" are kept, therefore, now as festivals. Even these are not now kept as holidays, because our life is too busy, and there is too much work to be done. Ask how they are kept. What is the special service in which the saints are remembered and honoured? Tell the class to find "the Collects, Epistles, and Gospels to be used throughout the year," and to look at the later ones. What do they find? Tell them that in very early times it was the custom in some places to read out the names of martyrs and their "Acts" during the Eucharist service, so that the Church might give thanks to God for their holy lives and deaths. This custom was given up afterwards, but the "greater" saints, as they were sometimes called, were still remembered in the Eucharist service by the special Collects, Epistles, and Gospels appointed to be

used on their days. Point out how these always have some reference to the life of the saint whose day it is. Let the class look, for instance, at those chosen for St. Peter's Day. There is another place in the service of the Eucharist where we remember all the saints and give thanks to God for them. Let them find the "Prayer for the Church Militant," and read the words "And we also bless Thy Holy Name . . . . heavenly kingdom." Can they think of any verses in the "Te Deum" which speak of them? Let them repeat from "the glorious company of the Apostles" to "the Holy Church throughout all the world." Remind the class that there are special lessons also for the saints' days, and let them find the table for these. We go to church then on the saints' days, to hear and think about them, thank God for them, and pray that we may follow their example. And there is one special day on which we remember and honour *all* the saints, not only those whose names are recorded in our Church's kalendar, but those whose names have never been known beyond their own little sphere, or have been forgotten—"the rank and file of God's forgotten soldiery." What day is this? End by reading to the class the Collect for All Saints' Day.

ADDITIONAL HOME OR CLASS WORK

1. Explain the titles "Red-letter" and "Black-letter" saints.
2. What is the Church Kalendar?
3. What classes of persons does the Church admit to her honours list?
4. Mention some parts of our Church Service where *all* the saints are remembered and honoured.

Books Recommended for the Teacher's Use.—Bishop Wordsworth's "Ministry of Grace"; "The Church Year and Kalendar," by J. Dowden; "A History of the Book of Common Prayer," by J. H. Maude.

LESSON XLII

The Kalendar and its Saints (2)

Introduction.—Recall briefly (1) what the Church Kalendar is, and why it is so called; (2) what two classes of saints are enrolled in the kalendar; (3) how their days are kept by the Church. We are now going to talk about some of the "Black-letter" saints. We have seen that a good many of them are familiar to us from our lessons; but there are others about whom we should like to know something. Next week we will talk about those that belong to England. To-day we will think of some who lived in the early centuries of Christianity.

I. St. Agnes.—Remind the class how we have several times spoken of the *women* who have been builders of the Church and who have borne witness for Christ both by their holy lives and by dying for Him. Tell them that if some time they look through the kalendar they will find the names of ten women who died as martyrs. Ask what name is given for January 21. St. Agnes was a young Roman maiden, of noble birth and very beautiful, so beautiful that many wanted to marry her. Among these was the son of the Prefect (chief magistrate) of Rome. He was passionately in love with her; but Agnes refused to marry him. She had been a Christian from her earliest childhood, and her heart, she said, was bound to "One by Whose love alone my soul lives." The young man offered her many beautiful gifts, but she refused them all. Then the father pleaded for his son, and asked if she were already betrothed to another. Her parents answered, "Knowest thou not that Agnes has

been a Christian from her infancy upwards, and He of Whom she speaks is none other than Jesus Christ?" Then the Prefect was glad, because he thought he had Agnes in his power. He threatened her with terrible punishments unless she would consent either to marry his son or to devote her life to serve the Roman goddess Vesta. Nothing, however, could move her. "I will not," she said, "be faithless to my Lord for thy son." He threatened her with death, but in vain. At last he condemned her to be burnt alive. A pile of faggots was made and set fire to, and on this Agnes was placed. But the flames divided and formed a rainbow round her, while they blazed out and burnt up those who had kindled them. At this the people cried out that she was a sorceress and must die. The executioner mounted the pile, and Agnes knelt down and prayed: "Blessed be Thy holy name, O Lord. I see what I have longed for. My heart and soul praise Thee. I go to Thee, O Thou Eternal God, Who reigneth with Him only, Jesu Christ, for ever and ever." Then she covered her face with her hands and her head was struck off with a sword.

Ask the class if they know what "Agnes" means, and tell them that in Latin it is a "lamb," and that in pictures St. Agnes is always painted with a lamb as a symbol of her innocence and purity. There is a legend that eight days after her death, on January 28, as her parents were praying at her tomb, they had a vision. They saw a company of maidens, beautifully dressed and crowned with garlands, and from their midst came forward St. Agnes, triumphant and glorious, with a lamb whiter than snow by her side.

II. St. Cecilia.—Tell the children that if they turn to November 22 they will see the name of another martyr, St. Cecilia. She, too, was a noble Roman maiden. Though her parents were not Christians openly, they were so in heart, and they brought up Cecilia in the Christian Faith. From the time she was a child she loved God, and she vowed to devote her life to His service. She used to carry night and day a copy of the Gospels hidden in the folds of her dress, and she loved to pray in the

churches of the catacombs. She had a wonderful gift of music, and composed hymns which she sang with such sweetness that the angels of God are said to have come down to hear her. She could also play on all musical instruments and, it is said, invented the organ, consecrating it specially to the worship of God. When she was about sixteen her parents married her to a rich young noble named Valerian. He was still a heathen, but she felt that she must obey her parents. As soon as they were married she told him of her vow to God, and how she had a guardian angel who watched over her night and day. He listened in wonder, and said he wished that he might see the angel; but Cecilia said that he must first have his eyes opened by the Holy Spirit, and she sent him to an aged Christian priest, who taught him the Gospel of Jesus Christ. And Valerian believed and was baptized. On his return home, as he entered Cecilia's room, he heard the most beautiful music, and standing near her he saw an angel, who held in his hand two crowns of red and white roses gathered in Paradise. These he placed on the heads of Cecilia and Valerian, and said to the latter that because he had believed and become a Christian he might ask what he would and it should be given him. So Valerian asked that his brother might be converted to the Christian Faith, and his prayer was granted. After this the three went about doing good, showing kindness to the persecuted Christians and encouraging those who were condemned to death. Before long their deeds reached the ears of the Prefect of Rome, and the two brothers were seized and beheaded because they confessed that they were Christians and refused to give up their faith. Then Cecilia was brought before the Prefect and ordered to sacrifice to the gods; but she only smiled in scorn. All who stood by were filled with compassion because she was so young and so beautiful, and they besought her to yield; but she refused, saying, "To die for Christ is not to lose youth but to renew it." Many are said to have been converted by her words and by her constancy. An executioner was sent to put her to death in her own house; but he failed to kill her out-

right, and for three days she lingered, singing praises all the time to God and trying to bring others to believe in Jesus Christ. She prayed that her house might be made a temple to the Lord for ever, and her wish has been fulfilled. After her death it was consecrated as a church, and when this fell into ruins, another was built on the spot. The room where she was martyred was turned into a chapel which can even now be seen, and on an old tomb in the present church of St. Cecilia is written, "This is the house in which St. Cecilia prayed." Tell the class that they may often see in churches a stained window with the figure of St. Cecilia, either playing on an organ or holding a scroll of music in her hand. There is one in the cathedral at Oxford.

III. St. Lawrence.—Another martyr whose name has become famous throughout the Christian world is St. Lawrence, whose name the children will find on August 10. The story of his death gives us an example of what love for Christ and faith in Him have enabled men and women to suffer for His sake. St. Lawrence was a Spaniard, who went to Rome as a young man, and was made by Sixtus, who was then Bishop of Rome, the chief among his deacons. His special work was to take care of the money and all the treasures belonging to the Church, and to care for the needs of the poor among the Christians in Rome. A fresh persecution of the Christians broke out about this time, and Sixtus was seized and put to death. Lawrence followed him as he was taken to prison, weeping and saying, "Whither are you going, O my father, without your son? Am I found unworthy to accompany thee to death?" The old man replied, "I do not leave thee, my son; in three days thou shalt follow after me, and thy battle shall be harder than mine." Then he bade him take care of the treasures of the Church, and not let them fall into the hands of the tyrant, but distribute them among the poor. Lawrence hastened to obey his instructions and went about through the city of Rome seeking out all the poor and sick and distributing alms. He visited all parts of the city and descended into the catacombs, where he found many to

whom he brought help. Tidings of his doings were brought to the Prefect, who summoned him before his judgment-seat and questioned him as to where the treasures were concealed. Lawrence refused to say a word, and was therefore put into a dungeon; but on being again summoned and questioned, he said that if three days were given him, he would collect the "treasures" and bring them to the Prefect. On the third day he presented to the Prefect a company of blind, lame, and other sick and poor persons, and said, "Behold, here are the treasures of Christ's Church." The tyrant then fell into a great rage and ordered Lawrence to be tortured. No amount of suffering, however, could subdue his spirit. He bore all with cheerfulness and even joy. "Grant me grace," he prayed, "to make known to all around that Thou never forsakest Thy servants." At last, by the Prefect's orders, he was stretched upon an iron frame, something like a gridiron, and a fire was lighted underneath, so that he was slowly roasted to death. In the midst of his torments it is said that his face was radiant with light and joy, and that he said in jest and triumph, "Seest thou not that I am already roasted on one side? If thou wouldst have me well cooked, turn me to the other." So St. Lawrence went to be "numbered among [God's] saints, in glory everlasting."

[*Note to the Teacher.*—In telling the stories of these early saints and martyrs, the teacher will not, of course, try to conceal the fact that much of them is legendary. It is best to admit this frankly. At the same time the teacher should help the children to understand that the very fact of these beautiful legends having grown up around the names of the martyrs bears witness to the reality of their holy lives and heroic deaths, and to the deep and lasting impression made by them; and that it is largely through these stories which have been handed down from age to age that they have helped to influence the world and build up the Church. The main facts concerning the three who are dealt with in this lesson are tolerably well attested by history.]

ADDITIONAL HOME OR CLASS WORK

1. What special points strike you about the way in which these three martyrs—St. Agnes, St. Cecilia, and St. Lawrence—met their sufferings and death?

2. By what special symbols or tokens do we recognise these saints in pictures, and explain what they refer to in each case.

3. Copy the symbols of these saints.

Books Recommended for the Teacher's Use.—Baring Gould's "Lives of the Saints"; Mrs. Charles's "Martyrs and Saints of the First Twelve Centuries"; Mrs. Jameson's "Sacred and Legendary Art," vol. ii.

LESSON XLIII

The Kalendar and its Saints (3)

Introduction.—To-day we are going to talk about some of the saints who belong to our own country. There are altogether fourteen of these in the kalendar, and eleven of them were English. The other three we may reckon as really belonging to England though they were foreigners by birth. These are St. Augustine, who brought us Christianity; Hugh of Lincoln, a very good Bishop, who came from France; and the third is one who was the first to die as a martyr on English soil. We are going to speak of him now.

I. St. Alban, the First English Martyr.—Long ago, in the days when the Romans were masters of Britain, there lived in a little town called Verulam, in what is now Hertfordshire, a man named Alban. He belonged to a Roman family, but he had been born in England. He was a man of wealth, living in a comfortable Roman house which, according to the custom of those old days, was open to strangers who sought hospitality. One day there came to him a Christian priest who was fleeing from his persecutors. Alban sheltered and entertained him and, being himself a pagan, he watched his guest's ways with interest. He was especially struck with his constant prayers day and night, and began to ask him about his worship and religion. He was soon led, by the priest's teaching, to become a Christian, and was baptized. After some days "the wicked prince," as Bede calls the Roman governor, heard that the priest was at Alban's house, and sent soldiers to arrest him. But Alban put on his guest's long cloak, went out to meet the soldiers, and gave himself up into their hands, declaring himself to be a Christian. He was bound and led

before the judge, to whom he confessed what he had done. The judge was very angry, and gave Alban the choice between sacrificing to the gods and suffering himself the punishment due to his guest. Alban answered that he would not sacrifice. "I am now," he said, "a Christian." "I ask your name," said the judge. "I am called Alban," he answered, "by my parents, and I worship the true and living God who created all things." Then the judge had him scourged and ordered him to be beheaded. He was led up to the top of a hill "clothed with all kinds of flowers" and "sloping down into a most beautiful plain." Here, in the presence of crowds who had followed him to the place of execution, his head was struck off, and "here," as Bede says, "he received the crown of life." According to the legend, the executioner sent to behead him was converted on the way by a miracle which Alban performed, and refused to do his office. He was therefore beheaded after him. The old town of Verulam is now called St. Albans, in honour of the first English martyr.

II. Royal Saints and Martyrs.—There are four English kings and one queen among the saints in the kalendar. Let the class look for the name of Queen Etheldreda on October 17, and then turn to March 18, October 13, and November 20 for those of the kings.

(1) *King Edward the Martyr.*—King Edward did not really die for the Christian Faith; but the English people came to look upon him as a martyr because he lived such a pure and good life, and was cruelly murdered when he was performing an act of kindness and courtesy. He was only a boy of thirteen when he came to the throne, but under Dunstan's guidance he ruled for three and a half years as a good Christian king, and all his people mourned when he was treacherously murdered. An old English historian, who wrote his life, said of him: "Men murdered him, but God glorified him. He was in life an earthly king: he is now after death a heavenly saint."

(2) *St. Edmund, King and Martyr.*—Edmund was King of East Anglia in the days of the Danish invasions.

He had been a Christian from his childhood, and was scarcely more than a child when he was chosen to be king. He ruled for a good many years wisely and well, and proved a true friend and protector of his people. Then the Danes invaded the country, and, though Edmund fought valiantly against them, they gained the upper hand. Then they offered to make peace with him if he would rule under them and own them as overlords. But the Danes were pagans, and Edmund felt that to do as they proposed would be to betray his people and his God. He therefore answered, "I am thrice vowed to God for the service of this realm. The heathen promises life—I care not for it; a kingdom—that I have; riches—I do not need them. Shall I serve two masters, I, who am pledged to the service of Jesus Christ?" Then he declared that he would serve the Dane only if the Dane would serve Christ. The war went on, and King Edmund was at last taken prisoner. He was bound to a tree, scourged, and made a target for Danish arrows. "So," says his biographer, "the king, in the prime of youth and strength, went cheerfully to God." His people reverenced his memory as that of a saint and a martyr. A church was built to receive his shrine in a place which has since been called, after him, Bury St. Edmund's, in Suffolk.

(3) *King Edward the Confessor.*—The class will probably know the name of Edward the Confessor, the last of the Saxon kings of England. We have not time to talk about his life. He was a very good man, but more of a monk than a king. He was thought to have worked many miracles, and people came to look on him as a great saint. The chief fact about him that the children should remember is that it was he who built Westminster Abbey. It took sixteen years to build, and it was consecrated on Innocents' Day, just before King Edward's death. The king was buried in the Abbey. Tell the class of the beautiful shrine and chapel which now contain his remains.

III. St. Alphege, Bishop and Martyr.—There are four Bishops among the English saints in the kalendar. St.

Dunstan the children know. We cannot speak now about Hugh of Lincoln or Richard of Chichester; but we ought to know something about Alphege, the Saxon Archbishop of Canterbury, who, like King Edmund, refused to betray his trust in order to save his life, and so was murdered by the Danes. Canterbury had been taken by storm, and a terrible slaughter had taken place. The monks wanted to keep the Archbishop within the church, but he pressed through the Danish troops to the place of slaughter, crying out, "Spare these innocent persons. Turn your indignation rather against me." They seized and cruelly ill-treated him, then cast him into a dungeon; but after a time offered him liberty if he would pay a large ransom. He said the money of the Church belonged to the poor and he could not squander it for his ransom. Then they stoned him to death, and as he was dying he prayed, "O Good Shepherd, look with compassion on the children of Thy Church, whom I, dying, recommend to Thee."

IV. St. George, the Patron Saint of England.—There is one more among the "Black-letter Saints" to whom we must pay special attention. Ask who is the Patron Saint of England, and which is St. George's Day. Find out if the class know the story of St. George and the Dragon, and if so, let them tell it. If not, let the teacher himself tell it as picturesquely as possible. The outline only can be given here, but the legend is told at length in Mrs. Jameson's "Sacred and Legendary Art," and in Mrs. Charles's "Martyrs and Saints." St. George was a Christian soldier in the Roman army, and had quickly risen to a high rank because he pleased the Emperor so much by his intelligence and beauty. On one of his journeys as a knight he came to a city whose inhabitants were suffering terribly from the ravages of a monstrous dragon, which devoured all who came within its reach, and to whom the people of the city were at last reduced to sacrifice two of their children daily in order to save the lives of the rest. On a certain day the lot had fallen on the king's own daughter, and as St. George came towards the city he saw this

beautiful maiden, in tears, on her way to the dragon's dwelling. He asked and learnt the reason of her tears, and promised her deliverance. Then he fought with and conquered the horrible dragon, and with the princess's girdle bound the creature, which followed them like a dog into the city. When the people all came out in terror to meet them, St. George called out, "Fear nothing, only believe in the God through Whose might I have conquered your adversary, and be baptized." He then slew the dragon and went on his way. All the stories that have come down to us about St. George tell us that he died a martyr's death. The cruel Emperor, Diocletian, published a proclamation against the Christians, which was posted up in public places for all to read. When the young soldier read these he was filled with indignation, and tore them down. He was therefore seized and brought before the Emperor, by whose orders he was made to undergo horrible tortures; but all the time he gave thanks to God. One day, when he was enduring terrible pain, a voice came from heaven which said, "George, fear nothing, for I am with thee." At last the Emperor commanded that he should be beheaded, and this order was carried out.

Let the teacher tell the class that we cannot be sure about many of the actual facts of St. George's life, because he lived such a very long time ago and so many wonderful stories have been told about him. But he stands to us for a very great deal. He is the ideal Christian knight—the soldier of Jesus Christ—who, wherever he goes, helps all who are weak or in distress, and who fights against evil in whatever form it meets him. His fight with the dragon is an allegory. Ask what an allegory is, and get the class to think what the dragon represents. Every baptized person is a Christian soldier and may, like St. George, fight against and overcome what is evil. Tell them that a great many pictures have been painted of St. George, and there is a beautiful one in Venice which shows him returning to the city, accompanied by the princess, who leads the dragon by her girdle. The teacher should, if possible, show a photograph of this

(by Carpaccio), or of any other picture of St. George and the Dragon.

ADDITIONAL HOME OR CLASS WORK.

1. Mention the name of an English saint in the kalendar who was martyred in a foreign land. Which two English kings are counted as martyrs, and why?

2. Tell the story of St. Alban.

3. Explain the allegorical meaning of the legend of St. George and the Dragon.

Books Recommended for the Teacher's Use.—Mrs. Jameson's "Sacred and Legendary Art"; Mrs. Charles's "Martyrs and Saints of the First Twelve Centuries"; W. H. Hutton's "The English Saints"; Bede's "Ecclesiastical History" (for the story of St. Alban).

LESSON XLIV

St. Francis of Assisi, the Little Servant of the Lord

Introduction.—Ask the class what we mean by a saint. How would they describe one? Lead them to see that a true saint is one who follows the teaching and example of Jesus Christ, and strives to become like Him. This is what all the saints we have heard about tried to do in their different ways. Point out that everybody is not meant to live the same sort of life or to serve God in the same way. There was once a man, called Francis, who tried to live in the same manner that Christ and His disciples did, and who, like them, "forsook all and followed Him."

I. The Servant of Pleasure.—Francis was unlike some of those we have heard about, who loved God from their childhood. Until he was a young man of over twenty he cared for pleasure more than anything else. He liked gay clothes, gay companions, and amusements of all kinds. His home was in a little town called Assisi, in Italy, so he lived in a land of sunshine and enjoyment. His parents were wealthy and very indulgent, and let him have plenty of money to spend as he liked, and he was the leader of all the gay young men in the town. It was he who planned their wildest pranks and was foremost in all fun and merry-making. He loved adventure, too, and was ready to fight as well as play, and there was plenty of fighting in the days in which Francis lived. Yet, though he was thoughtless and wild and extravagant, he was always generous and tender-hearted, especially to the poor, to whom he would willingly give all his money and even his clothes.

II. The Conversion of Francis.—By and by, however, a change came over Francis. When he was about twenty-four he had a very serious illness and nearly died, and after this everything seemed different to him. He did not care any longer for his amusements, and he felt that he wanted something else; only he did not yet know what he wanted. He began to give up his old companions and to go among the poor and try to help them. He found his greatest pleasure in this, and the poor people always loved him. His former companions taunted and mocked at him, but he took no notice. He was just as eager now about helping the poor as he was before about his amusements. He was so much in earnest that once, when he was in Rome, he changed clothes with a beggar and stood for a whole day on the steps of a church, begging. He wanted to learn what it felt like to have nothing and be obliged to beg. He even went among the lepers and made friends with them and cared for them. All this time he kept praying that he might find God, and that God would show him what He wanted him to do. One day, as he was kneeling in a little chapel near Assisi, looking up at the crucifix over the altar, it seemed to him that Jesus Christ spoke to him and told him that his prayer had been heard. And he thought that the Lord said further, "Go and build up My Church." From that moment Francis gave himself up entirely to be the "little servant of the Lord."

III. Francis's Act of Renunciation.—Remind the class of the rich young man who came to Christ asking what he must do to inherit eternal life. Can they remember Our Lord's answer? That was just what Francis did. He went straight away home, gathered together his few possessions, and rode to a neighbouring town where he sold them all, including his horse. Then he took the money to the priest at the little chapel, and went to tell his father that he was going to leave home for good and give his life to serving God. His father was very angry, and tried to make Francis change his mind by shutting him up as a prisoner and treating him harshly. Then he went to the Bishop to complain of his son's conduct and

of how he had wasted his goods. The Bishop called Francis to appear before him, and advised him to give up all claim to his father's property. In the presence of the assembled crowd Francis laid down before the Bishop the little money he still possessed and all his clothes, saying, "Until now I have called Peter Bernadone my father, but now I desire to serve God, and to say only 'Our Father Who are in Heaven.'"

IV. The "Little Servant of the Lord."—Francis had chosen his Master. His one thought now was how to serve Him. He thought of the voice he had heard in the chapel which bade him "build up my Church," and he thought it referred to that particular church, which was falling into ruins. So he made up his mind to repair it. He had no money, but he went into the streets and squares of the city, clothed in the coarse dress of a hermit, and sang hymns till the people gathered round him. Then he told them what he was going to do, and begged them to give him stones for his church. "He who will give me one stone," he said with a smile, "shall have one reward; he who will give me two, shall have two rewards." The people brought stones, and Francis carried them to the church on his shoulders. He was obliged to beg also for his food, because all his time was taken up in working at the church. He did not find it easy to go and beg from people who had known him when he was rich, or to eat the scraps that were given him; but he did it for Christ's sake, and soon conquered his dislike. People were amazed when they saw him, because they knew he had been accustomed to every luxury at home, and was delicate, and hated what was coarse and rough. When they realised that he was living like this for love of Jesus Christ, and was happier and gayer in spirit than ever before, they began to think that there was something better than living for their own selfish pleasures. One day, soon after this, Francis was in church and heard as the Gospel for the day Our Lord's charge to His disciples, "As ye go, preach," &c. (St. Matt. x. 7-10). (Let the teacher quote these words to the class.) He felt at once that this was what the

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[*From "A Child's Book of Saints," printed by permission of Messrs. J. M. Dent & Sons, Ltd.*]

Lord called him to do, and the real meaning flashed across him of the words Christ had spoken to him in the little chapel. He was not meant merely to repair one little church, but to build up the Church of God's people. He had now found his work, and he joyfully prepared to carry out Christ's directions in every detail. Casting aside his staff and his sandals, and clothed in a long, coarse, brown dress such as the peasants wore, he went into the streets of Assisi, and in very simple words preached to the people. It was quite a new thing to them to hear any one preach like this. Even clergymen very seldom preached in those days, and many people did not think of religion as having to do with anything but going to church. Francis told them it meant loving God and obeying Him in their daily lives. His words were so simple and earnest that they went straight to people's hearts, and when they saw his joyous devotion to Jesus Christ they were led to become His followers too.

V. The Little Poor Brothers.—One by one other men came to Francis and asked to be allowed to join him in the life that he was leading. He welcomed them gladly, but all who came had to give up their possessions and become poor, so that they might be free to serve Jesus Christ. They had nothing of their own but the dress they wore; they had to work or beg for their food, and they lived in the simplest possible manner. They built themselves tents of boughs or wooden huts, near a little church in the country which was given up to their use, and which became a very simple kind of monastery. All the brothers wore the same long brown dress, tied round the waist with a girdle, and they lived in common. They did not, like the monks, join together to live away from other people, but went about in the world as Our Lord did, preaching the Gospel and doing all the good they could. They obeyed the same rule which Francis had taken for his, and they put themselves under his direction. Some would be sent out to preach, some to work or to beg for food, others to care for the lepers and the sick. All who were in any kind of need found willing friends and helpers in the "Brothers" or "little poor men,"

as they were often called by the people, as a term of affection. The "Lesser Brethren" or "Friars Minor" Francis called them, because he wished none to be great or to rule, but wanted them to be humble and to live as brothers and to be servants of all (see St. Matt. xx. 26-28). Sometimes the little company would wander through the country, preaching as they went, helping the peasants in the fields and making friends with all. They slept wherever they could, and often had to be hungry and cold; but whatever they did or endured, it was with a glad and joyous spirit, because it was for love of Jesus Christ. Francis required them to be always cheerful, because he said it was a joyful thing to serve God. By degrees hundreds of men and women too joined the Brotherhood, and they were able to go all over Europe, helping to build up the Church of God. The women did not go out to preach, but they did many other kinds of work.

VI. The Little Brothers and Sisters of Francis.—Francis was so full of love himself that everybody and every creature loved him. He could not help loving everything that God had made. Like St. Cuthbert, he had a special love for birds, perhaps because they were so joyous and so free. One evening, as he was walking along, praying as he went, he saw a flock of little birds in some trees by the roadside, and turned aside to go to them. They came round him as if to welcome him, and he preached them a little sermon: "Little birds, my sisters," he said to them, "you ought to praise and love your Creator very much. He has given you feathers for clothing, wings for flying, and all that is needful for you. He has made you the noblest of His creatures; He permits you to live in the pure air; you have neither to sow nor to reap, and yet He takes care of you, watches over you, and guides you." Then he went among the birds and stroked them and sent them away with his blessing. His favourite among all the birds was the crested lark, which, he said, had a hood like the brothers, and which praised God so sweetly. All things made by God were brothers and sisters to Francis. He told the

gardener brother to keep some part of the ground for the leafy plants "which in their seasons bear our brothers the flowers," and even stones and logs of wood he treated with reverence, for love of Him Who made them. He made a beautiful poem of praise for these brothers and sisters—the creatures of God. It is called "The Canticle of the Sun."

[The teacher should read to the class the verses from this which are given at the end of the lesson, among the suggestions for home-work.]

VII. The Death of Francis.—When Francis was dying he had this song constantly sung to him. He had been ill for a long time, but would never spare himself, and went on working as long as he was able. He was on one of his preaching journeys when he grew very much worse. He was brought back to the little monastery, and when there asked that he might be laid on the ground and that his hymn might be sung to him. He even tried to join in singing it himself. As one of the brothers said, "He went to meet death singing." Then he blessed all who were about him, and after taking the Lord's Supper with them he died, just at sunset. A number of crested larks are said to have alighted on the thatch of his cell at the time of his death, singing as if to greet his soul.

ADDITIONAL HOME OR CLASS WORK

1. Show how Francis of Assisi deserved the title of "saint."

2. Why were the companions and followers of St. Francis called "Friars Minor" or the "Lesser Brethren"?

3. Read the following verses from the "Canticle of the Sun." Learn one or two of them by heart.

Praise to Thee, Lord, with all Thy creatures; and above all to Brother Sun, who makes the day that lightens us. Fair he is, and shineth with a great splendour. Most High, he bears the mark of Thee.

Praise to Thee, Lord, for Sister Moon, and for the Stars. In the heavens hast Thou framed them, clear and precious and fair.

Praise to Thee, Lord, for Brother Wind, for the air and the cloud, for calm and all weather by which Thou givest sustenance to Thy creatures.

Praise to Thee, Lord, for Brother Fire, by whom the night is lightened. Lovely is he and blithe, and lusty and strong.

Praise to Thee, Lord, for our sister Mother Earth, who upholdeth and careth for us, who brings forth the divers fruit, the painted flowers, and the grass.

. . . . . .

Praise and bless the Lord and give Him thanks and serve Him with great humility.

Books Recommended for the Teacher's Use.—"The Life of St. Francis of Assisi," by Sabatier; "The Legend of St. Francis," "The Mirror of Perfection," and "The Little Flowers of St. Francis," all published together in one volume in the "Everyman" series.

LESSON XLV

Dominic the Preacher

Introduction.—Remind the class how St. Francis heard Our Lord say to him, "Build up My Church." Ask how he tried to do it. Draw from the children the main objects and characteristics of the "Little Poor Brothers" ("Franciscans," as they came to be called, after Francis); how they were to possess nothing, to deny themselves and follow in the footsteps of Jesus Christ, and were to make known His Gospel by their deeds and lives more even than by their words. There was a man who lived at the same time as Francis who also tried to build up the Church of God. Like Francis, he gathered together a company of "Brothers" to help him to do this; but their chief work was to go everywhere to *preach* the Gospel. This man was called Dominic.

I. How Dominic was Trained for his Work.—Dominic was a Spaniard of noble family. He had a very different bringing up from Francis, and he grew up into a very different kind of man. He was always serious, and from the time that he was a tiny child was religious, and loved to pray and to go to church. Indeed, we read that he would sometimes get up from his bed and lie on the bare floor, so as to practise denying himself. His parents took great pains about his education, and as they wanted above all things that he should grow up to be a religious man, they sent him, when he was seven years old, to be taught by an uncle who was a priest. Besides teaching him, his uncle trained Dominic to perform many little offices in the church—to attend on him during the Mass, to care for the altar and sweep out the chapels, &c. At the age of fourteen he was sent to a university. He was a grave, studious boy, and never shared in the games

and amusements of his companions. He gave all his time to his work, especially to the study of the Bible. Like Francis, Dominic sympathised with the poor and was very kind to them. Once, during a time of famine, while he was a student, he sold his clothes, his furniture, and even his precious books in order to get money to give to the starving people. When he left the university he went to work under a good Bishop, as one of the priests belonging to the cathedral, and he lived with them in common, like a monk.

II. Dominic the Preacher.—Dominic might have gone on working and living quietly as a priest and a monk if he had not been called upon to go with his Bishop on a journey into the South of France. What he saw while he was there put it into his mind to do something very different. At that time, in France as in Italy—indeed, in England, and almost everywhere—people had come to care very little about religion. Many even of the teachers and pastors of the Church did not set a good example to the people nor trouble to preach to them. This led a great many men who had not been ordained by the Church to go about preaching. Some were good men who really wanted to help the people to live better lives, but others were ignorant, and taught a great deal that was mistaken and wrong, and nearly all of them preached against the Church and the clergy. All this distressed Dominic very much, and he obtained the Pope's permission to stay in France and give himself up to the work of preaching to the people and teaching them what was the true Faith. He went up and down among the towns and villages all through the southern parts of France, preaching the Gospel and teaching people what they ought to believe. He was so earnest and so eloquent that many who had gone astray from the Church were persuaded to come back, and others were stirred up to care more about religion. Sometimes he had a companion with him, but more often he went alone, journeying barefoot, sleeping sometimes by the roadside or in the forest, sometimes passing the night in a church. Like Francis, he believed that the only way to win the

poor was to go to them as a poor man and to show that he was ready to deny himself for the sake of Jesus Christ. He thought, too, that it was good to endure every kind of bodily discomfort, and even when he was shown hospitality he would seldom sleep in a bed, but only on the floor, and often he spent the night in prayer. He had to bear much ill-will and many insults from the people he went amongst, and sometimes was in peril of his life, but nothing made him afraid or disturbed his cheerfulness of spirit. When people threw mud at him or followed him with shouts of laughter, he bore it with perfect calmness, because he only loved God and wanted to do good.

III. The Preaching Friars.—As Dominic carried on his work in France with a few companions who had joined him, a great idea came into his mind. This was to form a society, or brotherhood of men, whose aim should be to "save souls by preaching," and who should go throughout the whole world, if possible, preaching the Gospel and teaching what the Church held to be the true Faith. Dominic thought that ignorance was the chief reason why many went astray and so many did not care about religion at all, and that what the people needed most of all was to be taught. So after a time he started his brotherhood with the six companions who were working with him, and others soon joined them. A religious society of this kind was generally called an "Order," just as we speak of the "Order" of Freemasons. Dominic's Order was called the "Preaching Friars." Ask what the word "Friar" means, and what St. Francis called his Order. Tell the children that the two brotherhoods came to be known later on as the Grey Friars and the Black Friars, according to their dress. The "Little Brothers" of Francis, they will remember, wore a long brown or grey dress. The "Preaching Friars" wore a long black cloak over a white tunic. Ask how the friars differed from the monks. They all bound themselves by solemn vows to live together a particular kind of religious life, and to obey a certain Rule; but the friars did not shut them-

selves up from other people, but went about doing good. Dominic's "Brothers" lived more like monks than the Franciscans did. They had a very strict rule of life, and wherever they went they founded monasteries, in which they lived when they were not sent out preaching. They had to spend a good deal of time in the monasteries, because in order to teach they had to learn and to study a great deal. One great difference between the Black and the Grey Friars was that the Black Friars studied hard and became learned men, because their great work was to preach, while Francis disapproved of book-learning, for he feared that it would make the brothers less humble and less practical. Some little time after Dominic had begun to send out his "Preaching Friars" he met Francis, and he was present at a great gathering of the "little poor men." They had come together in hundreds to meet Francis and to hold a conference with him. They had brought no food with them nor made any provision for their needs, yet they had all they wanted, for the country people brought them in enough to last for all the days they were together. When Dominic saw how they possessed nothing and yet all their needs were supplied, and how their way of living made them loved and respected by the people, he was much impressed, and from this time he made it a rule for his "Brothers," too, that they should possess nothing of their own, but should live in complete poverty, and depend on what people gave them. By and by both the Dominicans and Franciscans came to be known as the "Begging Friars." Remind the class that Francis wished all his friars to work. They were only to beg when they could not get what they needed in any other way.

IV. The Coming of the Friars to England.—It was not only through France and Italy that Dominic sent the "Preaching Friars," but, like the Franciscan Brothers, they went as missionaries all over Europe, and into more distant countries. Before long both the Black and Grey Friars came to England. The Dominicans came first, and because they were mostly well-educated men and

good preachers they were welcomed especially by the more learned and well-to-do of the English people. But rich and poor alike welcomed the little band of Grey Friars who arrived a year or two later. They came, of course, quite penniless, but they asked for nothing but the coarsest fare and the meanest lodging, and to the astonishment of all, they would not accept even a house of their own. They only regarded it as lent. They took up their abode in the humblest and poorest parts of London and other great cities; they went amongst the poor and the sick and the lepers, ministering to all, and speaking to all about the Master Whose cross they bore and Whose example they followed. All through England the Black and the Grey Friars made their way, preaching to the people and winning them to Christ, both by their words and by their lives. So they helped to build up God's Church and to carry on the work of Dominic and Francis.

V. The Last Days and Death of Dominic.—The Order of Preaching Friars soon grew very large, and Dominic had to spend a great deal of his time in going from place to place to visit the little bands of Brothers who settled in the towns of Italy and France. He was not able to go farther away, as he would have liked, to be a missionary in countries that were not Christian. But wherever he went he preached, "by day and by night, in church, in houses, in the fields, and by the wayside," even when he had only stopped in his journeyings for an hour's repose. He was always listened to with eagerness, for he had a great gift for preaching, and was very earnest in his desire to teach people the truth. He did not live long, however, to carry on the work himself. Worn out with his labours, he died just about the time that the first little company of Preaching Friars came to England.

ADDITIONAL HOME OR CLASS WORK

1. In what points did the friars differ from monks? And in what points did the "Preaching Friars" differ from the "Lesser Brothers" of Francis?

2. Quote any words of Our Lord which you can think of that describe the work and life of St. Francis and St. Dominic.

3. What different names were the Orders of St. Dominic and St. Francis known by?

Books Recommended for the Teacher's Use.—Milman's "History of Latin Christianity," vol vi.; Jessop's "Coming of the Friars"; "Legends of the Monastic Orders," by Mrs. Jameson; "The History of St. Dominic," by Miss Drane.

LESSON XLVI

Wiclif and the "Poor Priests"

Introduction.—Remind the class how the aim of the Black and Grey Friars was to preach the Gospel and to minister to *all* men. They did not go only to the poor, but to all who would listen and to all who needed them. The poor, however, welcomed them most gladly, because the friars were poor like themselves, and could therefore sympathise with them, and because they talked to them in a simple and homely way. The poor people needed teaching, too, more than the rich. Why was this? What do we see now in every village besides the church? There were no village schools in England in the days we are talking about—seven hundred years ago. There were no printed books, and very few of the peasants and labourers could read. A great many of the clergymen did not trouble to preach to the people, or to do much besides reading and singing the services in church. So the poor had been very much neglected before the friars came. After a time even the friars forgot what they had bound themselves to do, and they began to seek possessions and to grow idle. Then an Englishman called John Wiclif began to do in England something similar to what Francis and Dominic had done a hundred years before.

I. Wiclif's Home.—To what part of England did most of the early heroes of the English Church belong—St. Cuthbert, for instance, and the Abbess Hilda? Can the children remember any others who were Northumbrians? John Wiclif came from the same part of England, only it was no longer called Northumbria. He was a Yorkshireman, a native of a little village on

the banks of the Tees, not far from Barnard Castle. (Show on the map.) We know very little about what he was like as a boy, but when he grew up to be a man he showed that he had the sturdy, independent character that belongs to the North, and that Paulinus, in olden times, found it so difficult to understand. John's father was what we should now call a gentleman farmer, so he would be able to afford to educate his son, and he most likely sent him in the first place to some monastery school.

II. Wiclif at Oxford.—John must have shown himself a bright, clever boy at school, for his parents determined to send him to a university. See if the class have any notion of what is meant by a university. Can they mention any by name? Ask at what age boys and girls generally go to college. What do they go to do? Explain that a university is a place of learning for those who want to go on studying after they leave school, either to prepare for some profession, or simply from a love of learning in itself. Ask which are the two oldest in England. Tell the children that Oxford is now a beautiful city, with a number of big colleges and a cathedral.

> [Let the teacher show a pictorial postcard of the principal street in Oxford, or of one of the colleges. These can be obtained at almost any good stationer's.]

Six hundred years ago, when Wiclif went to Oxford, it was already a university, and one of the most important towns in England. It had strong walls round it, and a great castle and a beautiful abbey church. Yet its houses were built of wood, all huddled together, and there were only dirty little lanes for streets. Hundreds of boys went there to study, and many of them went when they were quite young, because there were not the number of schools that there are now. They lived together in large boarding-houses, about a hundred in each. Some were too poor to afford this, and had to live in the cheapest lodgings they could find, and be content with very scanty fare. All came to learn, and

they worked hard; but they were often very riotous, and annoyed the citizens with all sorts of wild pranks. Sometimes there were fights in the streets between them and the students. It was into this life that Wiclif came, fresh from his monastery school, when he was about fifteen. It was a very long journey, of three days, from his home, and we do not hear that he ever went back again. We do not know anything about his student life, but he must have worked hard and done well, for he became a very distinguished scholar, and was made the "master" or head of Balliol College. He gave lectures to the students at Oxford, and became a very famous man.

III. Wiclif the Parish Priest.—Wiclif did not spend all his time in teaching at Oxford. He wrote and did a great deal of other work. After a time he left Oxford and became the vicar of a little country parish in Leicestershire, called Lutterworth. He was a good clergyman, and cared for his people. Though he was such a learned man, he preached to them simple, earnest sermons which they could understand and which helped them in their daily lives. He had time to think a great deal in his quiet little country home, and it troubled him very much that the poor people in England were so ignorant about religion, and that the clergy taught them and looked after them so little. Remind the class that though they were expected to go to church on Sunday, they could not understand the greater part of the service. Why was this? There was as yet no English Prayer-book and no English Bible. They knew the Lord's Prayer, the Creed, and the Ten Commandments, but that was about all, and very often there was no sermon. When the friars came to England they had done much to teach and help the people, but that time was past. More than a hundred years had gone by since then. Besides all this, it troubled Wiclif to see how harshly the poor were treated by the landlords and rich people. They were made to work for very low wages, and not allowed to go where they pleased, but were forced to work for the

landlords in their own villages, and for whatever these chose to give them. This made the people very discontented. As Wiclif went among his own people, teaching and visiting them, he thought more and more about how he could help the poor, not only in his own parish, but all over England.

IV. The Poor Priests.—At last Wiclif thought of a plan which was something like that of Dominic. This was to train a number of young men to go about the country from village to village preaching. He had come to know a great many in Oxford, who were willing to work under his directions, and others soon came to him to be trained. Some were ordained clergymen; others were not. Some were well educated, and others were poor men, but all were thoroughly in earnest in wanting to do good. They were not to be paid, and not to have any parish, but were to be free to go about from place to place. They were to go as poor men, and as friends of the poor, preaching wherever they went, and giving help and comfort to all who were in need. All this was like the "Little Brothers" of St. Francis, but the "Poor Priests," as they were called, did not bind themselves by any vows, and were not forbidden to possess anything of their own. They journeyed barefoot, staff in hand, and clothed in a long peasant's tunic of coarse reddish-brown stuff. When they arrived at a village they would either go to the church, if they found it open, or would take their stand in the churchyard or market-place and begin to preach. Men and women would leave their work and gather round to listen to the "Poor Priest," who preached to them the Gospel of Jesus Christ in simple language that all could understand; who spoke to them His very words, and brought them home to their own lives and circumstances, and who exhorted them to obey God's Word and to live in peace and Christian brotherhood. These travelling preachers were often taunted and mocked at for being poor and unlearned. They were both, and their teaching was doubtless often wrong; but they attacked real evils, and the poor people heard them gladly.

V. Wiclif's Bible.—Wiclif wanted his "Poor Priests" to make it their chief aim to set the Bible before the people. But how could they know what was in the Bible? Could they read it for themselves? Even if any were able to read they would not be able to read the Bible, for there was no Bible as yet in the English tongue. The Psalms and some other parts of Scripture had been translated into English at different times, but these were only for the use of the clergy and the monks. Nobody had thought as yet of people having Bibles of their own, or of their reading the Bible for themselves. Even the Gospels and the Lessons in church were read in Latin, so that most people were quite ignorant of the Word of God. Wiclif maintained that the Bible was the people's Book, and that they ought to be able to read it. And he set to work with some of his friends to translate the whole of it into English. Ask the class to think what sort of book his Bible would be; how would the people be able to get copies of it? Tell them that many of Wiclif's friends helped to write out copies of it, or of portions of it, and that the "Poor Priests" took these with them on their preaching journeys and distributed them among those who were able to read. Perhaps sometimes a copy would be bought by some well-to-do person in a village—a farmer or artisan—and then the neighbours would come to hear it read. It is difficult for us to realise how new and wonderful it was for them to hear the words of Christ in their own tongue.

[*Note to the Teacher.*—As the next lesson will be on the English Bible, this section of the present lesson had better be dealt with briefly; but Wiclif's translation of the Bible must be brought into connection with the work of the "Poor Priests."]

VI. The Last Days and Death of Wiclif.—Many of the Bishops were very angry with Wiclif, partly because he spoke and wrote so plainly about the things which he saw were wrong in the Church, and partly because both he and his "Poor Priests" were seriously at fault in some of their teaching. Finally he was forbidden to

teach any more in Oxford. So he went on quietly attending to his parish work and his people at Lutterworth, and there he died when he was between sixty and seventy years old (1384). He was seized with a paralytic stroke when he was in church, on Holy Innocents' Day, and died on the last day of the year.

ADDITIONAL HOME OR CLASS WORK

1. How did Wiclif try to help the English people to be more religious?

2. Describe the life and work of the "Poor Priests."

Books Recommended for the Teacher's Use.—"John Wiclif: His Life, Times, and Teaching" (S.P.C.K.); "A History of the English Church in the Fourteenth and Fifteenth Centuries," W. W. Capes; "Great Men of the Christian Church," Williston Walker.

[*Note to the Teacher.*—Wiclif no doubt put forth erroneous teaching on the Sacraments and on Church Order, and he does not appear to have recognised that "The Church hath authority in controversies of Faith" and is "A witness and keeper of Holy Writ."]

LESSON XLVII

The English Bible

Introduction.—We said in our last lesson that we were going to talk more about the English Bible to-day. Who was it that first gave the Bible to the English people? That was nearly eight hundred years after Augustine brought Christianity to England. Had there been no Bibles in England all that time?

I. The Bible in England before Wiclif.—Ask the class in what language the Bible was written which Augustine brought with him. Can they remember who made the Latin translation called the "Vulgate"? (See Lesson XV.) What reasons can they give for the Bible not being put into English for such a long time? Draw from them the two chief reasons—that few of the people could read, and that books were so expensive. Ask how this was, and remind the children how every book had to be written out by hand. This took a very long time, and had to be done with the greatest care. What knowledge the people had of the Bible was chiefly gained from sermons. It was the duty of every parish clergyman to explain to the congregation on Sunday the parts of Scripture that were read in church—the Gospels and Lessons. But we know that this duty was very often neglected. In some of the churches there were pictures on the walls describing scenes in the life of Jesus Christ. Some parts of the Bible history were also put into Anglo-Saxon poetry. Remind the class of Cædmon. We have heard of one English monk, in very early times, who translated the Gospel of St. John into his own tongue. Who was this? Bede's Gospel, however, was most likely burnt when the

monastery of Jarrow was destroyed by the Danes. At the time that Wiclif lived, the English people hardly knew the Bible at all, and had seldom, if ever, heard the words of Christ Himself in the Gospels.

II. How Wiclif's Bible was Received by the English People.—Question the class briefly about what they learnt in the last lesson. Remind them how Wiclif wanted the "people's Book" to be given to the people. Ask how it was given. Lead the children to think of the trouble and toil it must have cost to make copies for distribution. Because copies of the whole Bible took so long to write out, and were so expensive, a great many were made of the New Testament only, or of just the Gospels, or of single books. The toil was amply repaid by the eagerness with which these were received by the people. We read of some who were so anxious to possess a portion of the Bible that they would buy a few chapters with a load of hay. A New Testament cost about 40*l.* of our money, so only the rich people could afford to buy this or, still more, a whole Bible. Remind the class of the feeling of the Bishops with regard to Wiclif's teaching. They feared lest the people might not rightly understand it, and might gain wrong ideas from it if left to themselves. The king and the nobles were also afraid of the people becoming too independent. They tried, therefore, to burn all the copies of Wiclif's Bible, and they forbade people to buy or to read them. But they could not prevent their doing so. Owners of the forbidden books hid them under the floors of their houses or in other safe places, and often they sat up all night, with the doors carefully guarded, reading, or listening while others read, the Word of God.

III. The First Printed Testament in English.—Let the teacher point out that while every Bible, or portion of the Bible had to be written out by hand, comparatively few people could possess one. We have seen, too, that a great many copies of Wiclif's Bible were burnt. But within a hundred years after Wiclif's death there was a wonderful new invention which enabled books to be "begun in one day and also finished in one day." What

was this? When books began to be printed they became cheaper, and this led more people to learn to read. Here, then, was a grand opportunity to give them a Bible which they could read in their own language, and which would be cheap enough for many to buy. But it was still a dangerous thing in England to read the Bible, and still more dangerous for any one to think of printing one in the English tongue. There was a man, however, who was bold enough to do this, and in the end he suffered for it with his life. His name was William Tyndale. Like Wiclif, he was a scholar of Oxford, and, like Wiclif, the great desire of his life was to give his countrymen a Bible in their own tongue. The two things he was specially noted for while he was at Oxford were his knowledge of the Scripture and his gift for languages. It was said that he was so skilled in seven languages that "whichever he spoke you would suppose it his native tongue"; and among these were Hebrew, Greek, and Latin. He was just the right man, therefore, to translate the Bible into English, for he could do it from the languages in which it was first written. Ask which these were. Wiclif was not able to do this, but translated it from the Latin. Tyndale had difficulties to meet, however, which Wiclif had not. He was a poor man, and had to get friends to help him with the expenses of his work, and even with food and lodging while he was busy with it. Then he had to run the risk of being punished for doing it, because the king and the Bishops were at that time strongly against the people having the Bible. For this reason he found that no English printer would dare to print one. However, he was determined to overcome all difficulties, and at last he went to Germany and there finished the New Testament and got a German printer to print it. The next thing was to get copies into England, and about six thousand of these were hidden away among bales of merchandise and smuggled over by ship to London and other English ports. Thus the first printed New Testament in their own tongue reached the English people. Tyndale then set to work

upon the Old Testament; but he was not able to finish this, for he was discovered and seized by some of his enemies at Antwerp. He was kept in prison for more than a year, and then was put to death and his body burnt at the stake. His last cry was said to have been, "Lord, open the King of England's eyes." Explain the meaning of this prayer—that the king might come to see that all people ought to be free to read the Word of God.

[*Note to the Teacher.*—It would be well for the teacher to say something here about the folly and wrong of trying to hinder people from thinking and judging for themselves what is right and true, and of trying to prevent it by punishing and persecuting them. It might be pointed out that though we can hardly understand such things happening, in those days it was thought that everybody who did not believe and do just what the Church taught them ought to be punished as for a crime.]

IV. The First Printed Bible in English.—Tyndale's prayer was answered, for in less than three years after his death the King of England (Henry VIII.) allowed a complete Bible in English to be printed and sold to the people. This Bible was the work of a man named Miles Coverdale, a Yorkshireman, like Wiclif. We do not know very much about him, except that he was a clergyman, who afterwards became a Bishop, and that he was a great student of the Scriptures. He was very likely with Tyndale part of the time that the latter was translating the Old Testament, and it seems to have been suggested to him that he should finish Tyndale's work and bring out a whole English Bible. Anyhow, after Tyndale had been put in prison, but while he was still alive, a Bible, printed abroad and signed with the name of "Miles Coverdale," was published in England. The king had not given his permission for this, but, strange to say, he did not forbid this Bible to be sold, as he had forbidden Tyndale's New Testament. The next year, moreover, he gave permission for another edition to be printed. The English people had, indeed, petitioned the king very earnestly to let them have an

English Bible. It was a great day for England when, for the first time, a complete Bible in English was brought within reach of the people, and they might buy and read it without fear of being punished. This Bible of Coverdale's is very important to us, because the one which we now use is largely made from his, and much of the beautiful language which is so familiar to us is Coverdale's own. His translation of the Psalms is the very one which we have to-day in our Prayer-books. Ask if the class have ever noticed that the words of the Psalms are not quite the same in the Prayer-book as in the Bible (see Lesson IV. Refer to either Psalm xix. or xxiii., the first two or three verses), and tell them that Coverdale's translation was chosen for the Prayer-book because his language was so beautiful and easily set to music.

V. The Great Bible.—Now that the king and the Bishops had decided to let the English people have a Bible in their own tongue, they wanted to make sure that they had one which was correctly translated and put into as good English as possible. Point out how important it was to do this. So they asked Coverdale to go through his own Bible and to correct it with the help of all the best translations that had been made into other languages. Then they brought out a new edition, beautifully printed, and in a very large size, hence called "The Great Bible." The king ordered that a copy of this—"one book of the whole Bible of the largest volume"—should be put in every church in England, in a convenient place, where every person might come to read it. Now, therefore, everybody who could read had a chance to read the Bible, and we are told that it was wonderful to see the joy with which it was received by all the people in England. "Everybody that could, bought the book and eagerly read it, or got others to read it to them," and several elderly people learned to read on purpose. In the town of Chelmsford, in Essex, some poor men bought a New Testament, and on Sundays they sat in the lower part

of the church reading it, while many crowded round them to listen. So at last the Bible became the possession of the English people.

[*Note to the Teacher.*—If there is time, the teacher should tell the children briefly how we came to have our present Bible, and why it is called "the Authorised Version"—how after a time it was felt that there ought to be only one edition of the English Bible published and used in England, and so from the different translations that had been made, and chiefly from the Great Bible, a new and corrected translation was made by some of the most learned men in England, and that this was done by the authority of the king and ordered by him to be used in future throughout the churches in England. The Revised Version should also be mentioned, stress being laid on the great care that has been taken to make our English translation of the Bible as correct and as good as possible.]

ADDITIONAL HOME OR CLASS WORK

1. Give a short history of our English Bible.

2. What great difference was there between Wiclif's Bible and that of Coverdale, and how was this important to the English people?

3. What was the "Great Bible," and why was it so called?

Books Recommended for the Teacher's Use.—"The English Bible: A Historical Sketch," by H. W. Hoare; "History of the English Bible," by J. Brown (Cambridge Manuals of Science and Literature).

LESSON XLVIII

The Prayer-book in English

Introduction.—We have seen how the English people came at last to have a Bible in their own tongue. To-day we are going to see how they came to have an English Prayer-book. They had not even as yet got a Prayer-book at all. So long as they were not expected to take part in the services they did not need books, and, even if they had had them, they would have been little good, except to a few. Ask why. There was not *one* Prayer-book even, in Latin, but many books, and all Churches did not use the same.

I. Various Orders of Service used in England.—Remind the class how we have seen that from the beginning all Churches did not worship God in exactly the same way. The services were rather different, for instance, in Rome, in Constantinople, in France, and in Ireland. We should not, at the present time, find our Prayer-book used in a Roman Catholic church, though a good deal of the service would be very much the same. So, in all the early Churches, the services were very much alike, but there were many little differences. In different parts of England even they were not arranged in quite the same way, though in all important matters the English Church followed the same customs as the Church of Rome. Point out that in early times, when travelling was so much more difficult than it is now, and people stayed at home so much more, the North and South of England were almost like different countries, and followed different customs in many things. Ask which was the most important church in the North. In most of the other northern churches the same customs were followed and the same books used as in

the cathedral of York. In the South the greater number of churches followed the same arrangement, or "Order," as we call it, of services that was used in Salisbury Cathedral. Other cities, such as Lincoln and Hereford, had their own orders of service and their own Prayer-books. By degrees the Salisbury ones came to be used all over the country, but it was a long time before there could be one Prayer-book for the whole of England.

II. The Old Service Books.—Not only were different orders of service used in the English churches, but, as we have said, there were many different books of worship. These were called "Service Books." Every separate service had its own book, and even different parts of the same service. For the Eucharist, or Mass, there was a book of the Gospels, another of the Epistles, and another giving the order for administering the Sacrament. Then there was a book called the Psalter, containing the Psalms as arranged for the daily services; another of Collects and other prayers; another, called the Song-book, containing hymns and certain parts of the services which were sung to music, and so on. These books were very costly indeed. Ask the children to say anything they know or think as to what they were like. Remind them of what has been said about the Bible and of what they have learnt in earlier lessons about the time spent by the monks in copying and illuminating books. Remind them of Columba and of Dunstan. Some of the scholars who live in towns may have seen specimens of these old books in a museum, or the teacher might suggest their trying to do so, especially if they have a chance of going to the British Museum. Tell them of the special pains taken by the monks over all Church books—how they were written on the finest parchment, or vellum, and illuminated in gold or in beautiful colours, with very elaborate capitals. Sometimes a capital would be so large that it contained a little picture. The margins of the pages were also ornamented with pictures and beautiful designs. The books were often bound in velvet or in richly ornamented leather, sometimes even in solid silver, and they generally had gold or silver clasps. One book

of the Gospels in the British Museum is so large that the pages are two feet high. Sometimes, if a book was specially valuable, it was chained to its place in the church. It was impossible for the people to possess such books, even if they could read Latin. The clergy had smaller books, containing the prayers and Psalms, &c., used in the daily services, which they could carry with them when they went about preaching and visiting. But the congregations did not need books in church, for, as we have seen, they were not expected to take part in the services. They were taught to understand what was going on, and when to kneel, when to stand, and so on, and they often used prayers of their own during those parts of the service which they could not follow.

III. How there came to be an English Prayer-book.— When the English people had got a Bible in their own tongue, they began to want the Church services to be in English too, so that they could all understand and follow them. Many thought that there ought to be an English Prayer-book for the English Church. This did not come about all at once. The Pope was no longer acknowledged as head of the Church in England, so the king (Henry VIII) and the bishops ordered the services as they thought best. One of the first things they did was to arrange that on Sundays and on all holy days in the year a chapter of the Bible should be read to the people in English at Matins and at Evensong. It was to be read after the "Te Deum" at Matins and after the "Magnificat" at Evensong. First the New Testament was to be read through and then the Old. A little while after this an English Litany was written. There had been such terrible rains in England that the crops were ruined, and a famine was feared. So the king asked that in all the towns and villages of the country the people would go in procession, praying for God's mercy upon the nation, just as they did in Rome in the time of Gregory the Great. Question briefly about this. The people, however, did not respond to the king's request, as he had hoped they would, and they complained that they could not understand the Latin prayers and could not join in them. So

then our present Litany was written for the people by the Archbishop of Canterbury. Little by little, after this, the services were made simpler, and parts of them came to be said in English. Then, at last, in the reign of the next king, Edward VI., some of the bishops set to work to put into English a Prayer-book which should be used in all the churches of England, and which should, like the Bible, be a people's book.

IV. How the English Prayer-book was made from the Old Service Books.—The first Prayer-book in English was not quite the same as our present one; indeed, even in the reign of Edward VI. some alterations were made in it, and another Prayer-book took the place of the first. There was very little difference, however, between this second one and ours, so we have really been learning the history of our own Book of Common Prayer. Though it was a new thing for the English people to have a Prayer-book which they could use—one in their own language—we must not think that what it contained was new: those who made the Prayer-book did not want to have new services, only to make the old ones simpler and to put them into English, so that the people might join in them. They loved the beautiful old prayers and hymns and the solemn stately services in which Christians had joined together for hundreds of years in the worship of God. So what they did was to choose out and bring together into one book parts of all the old Service-books. Our Prayer-book, therefore, is, in one way, very old indeed. Our Holy Communion Service was drawn up from the old books of the Mass. Some parts were left out and the arrangement was made simpler, but there was very little put in that was new. The Gospels and Epistles which we now hear every Sunday are the same which had been read for hundreds of years before there was an English Prayer-book, and so are the greater part of the prayers, while the way in which the consecrated elements are administered is the same as was in use almost as far back as we can go. In the same way our Orders for Morning and Evening Prayer are taken from the old books which contained the lessons, Psalms, and

prayers used for the daily services. See if the children remember how many there were of these. Remind them how it was in the monasteries first that all these hours of prayer were observed. They were said in the churches also by the clergy; but the people did not come to all. Ask which they were supposed to attend. As the English Prayer-book was to be for the people, the seven, or eight, hours of prayer were shortened into two—Matins and Evensong—and it was arranged that all the congregation should take their part in these. The same prayers were still used and the same Canticles, and the same plan was kept to for singing through the Psalms and for reading lessons from the Bible. It was the same with all the other services in our Prayer-book. There was very little in them that was new, but they were put into English from the old forms of service. So at last it came about that there was one Order of Divine Service all through England, and one Prayer-book for all the people, as well as for the clergy. Next Sunday we will talk more about our "Book of Common Prayer," and see how it is really a "People's Book."

ADDITIONAL HOME OR CLASS WORK

1. Give a little account of how there came to be an English Prayer-book.

2. Try to think of any reasons why this may be called a "People's Book."

3. Look carefully through the contents of the Prayer-book and notice the different occasions for which there are services.

Books recommended for the Teacher's use.—"A History of the Book of Common Prayer," by J. H. Maude (Oxford Church Text-Books); "A New History of the Book of Common Prayer," by Proctor and Frere; "Services and Service-books before the Reformation," by Swete; "The First and Second Prayer-books of Edward VI.," published in the "Everyman" edition.

LESSON XLIX

The Book of Common Prayer

Introduction.—We saw last Sunday that the old service-books were used only by the clergy. The new Prayer-book, however, was to be for the people. Ask what is the title of our Prayer-book and remind the class how, in our very first lesson, we talked about the reason why it is called "The Book of *Common* Prayer." Ask what this means. It is a book of worship in which all can join; a book which all can possess and use; a book of prayer for all people, for every kind of need, and for every possible occasion.

I. The Baptismal Service.—We are first taken to church when we are quite tiny babies. What do we go for? What do we become by our baptism? It is a very great occasion in our lives when we are made members of the Christian Church, and for this the Church has a special service. Let the class find the Baptismal Service in their Prayer-books. Like all the rest of our services, most of this is very ancient. What part of it belongs to the time of the Apostles? From whom did they learn the words? Remind the children of what they were told in a previous lesson about the ceremony of baptism in very early times. Can they think of any great differences between the service then and now? In the early times most of those who were baptized were grown-up people. They made their own baptismal promises, and they were baptized by going right down into the water. Let the children tell in their own words what happens now. Who answer for the babies and make the promises in their name? One point is made more important in our service than in the old, and that is the giving of the Christian name. Ask when this is done. So, then,

the child makes his start in baptism as a *Christian* child. Let the class notice that there are altogether three baptismal services in the Prayer-book. What are the other two? Why are babies sometimes privately baptized? The service for this, therefore, is very short and the act of baptism comes first of all. That and the prayer following are all that are used. The rest of the service is to be used afterwards in church if the child lives. Sometimes even now people are baptized when they are grown up, or old enough to answer for themselves. Ask the class to suggest some reasons why. Think of missionaries in heathen countries. Every need is therefore provided for in our Prayer-book.

II. The Confirmation Service and Catechism.—We saw that in very early times, as soon as the catechumens were baptized, they were confirmed by the Bishop. Why is this not so now? We cannot receive the full gifts of the Holy Spirit until we are old enough to desire them and to make our own Christian profession of faith and obedience. Confirmation is therefore now a separate service. What comes immediately before this in the Prayer-book? In old days the catechumens were instructed in the Christian faith before their baptism. The time of teaching and preparation now comes before Confirmation, and the Prayer-book provides a special form of instruction in the Catechism. What great privilege are we admitted to when we are confirmed? We need every help that God has given us to enable us to make good our Christian profession, and the greatest of these is the Holy Communion.

III. The Service of Holy Communion.—Remind the class how we have frequently spoken of this as being the principal service of the Church, and we have seen that it has always been so. Why is this? Let the children turn to their Prayer-books and find the words in the Prayer of Consecration which refer to the institution of the Sacrament. Let one of them read the words very reverently. Question as to the way in which our Lord's command has been obeyed by the Church. What was the first name given to this act of Christian remem-

brance and worship? On what day and at what time did the disciples meet for the "breaking of bread"? What was the custom of the early Church? Why was the first day of the week chosen? Ask what the class can remember of the account given of this service by Justin Martyr. Remind them of the "Memoirs of the Apostles," the sermon, the prayers and thanksgivings, the consecrating of the bread and wine and administering of these to the people present, then the closing of the service with a collection of alms. Let the teacher point out that all these are parts of our present Holy Communion Service, and let the children find them out one by one. Ask what was meant by the "Memoirs," and refer the class to the rubric before the Nicene Creed, pointing out that the "Epistle," or portion from the letters of the Apostles, was added later on. Occasionally this is taken from the Old Testament. Let them then read the rubric giving directions for a sermon, and tell them that this was put in when the Prayer-book was drawn up, because the clergy had neglected so much to preach to the people. Notice that the collection of alms follows the sermon, instead of coming at the end of the service, as in Justin's time. Point out what a very large part of the service consists of prayers and thanksgivings, and refer the class specially to the "Gloria in Excelsis," telling them that this is one of the most ancient hymns of the Church. This service, then, has come down to us from the very earliest times. Sunday by Sunday, all through the centuries since the Ascension of our Lord Jesus Christ into Heaven, the Church has kept this Memorial of His death, has partaken of this Holy Communion with His life, and has offered this "sacrifice of praise and thanksgiving." For a time, the Church in England gave up this good custom, and only celebrated the Eucharist a few times a year, or every month. Now, however, she has gone back to the example of the Apostles and the early Church, and every Sunday and Holy Day at least we have the opportunity of partaking of this sacrament and joining in this act of worship.

IV. Matins and Evensong.—We have seen that the

greatest part of the Prayer-book is taken up with the Church's greatest act of worship, that which brings all Christians into the closest touch with their Lord—and with each other. But we want to pray to God also at other times. We have daily needs to ask Him for; daily blessings to give Him thanks for. Our Prayer-book contains services therefore for *daily* prayer. Refer the class to the direction following the title, "The Order for Morning and Evening Prayer." These are not services for Sunday only, but for every day. Ask what were their old names, and tell the children that we often use them now. Remind them how we saw that the former offices for daily prayer were shortened and simplified into these two, so that everybody might use them. Most people, it was thought, could spare a quarter of an hour or so every morning and evening to come to church to join in prayer to God. Point out that these services are not meant to take the place of our private prayers, though we may often use parts of them in these. But it is a great help, when possible, to join in common prayer, and so the Church provides daily services. Let the children read the rubrics before the Confession, the Apostles' Creed, the Lord's Prayer, showing how the people are intended now to take part in the services. Notice, too, the rubric following the Absolution, and explain the meaning of "Amen." Show how by this word they assent to and join in the prayers which are offered by the minister. Point out that these services contain the three great parts of worship which we have talked about before—speaking to God in prayer, praising and thanking Him for His goodness and love to us, and listening to His word.

V. The Litany.—Let the teacher point out that the prayers in Matins and Evensong are not for special, but for general needs—things we want at all times and that everybody wants—forgiveness of sins, grace to do God's will, &c. We have, however, a collection of prayers so complete as to cover all kinds of needs. Can the children think what this is called? Question briefly about the Litany—what it is; where and how Litanies were

first used; the history of our own Litany. (Refer to the last lesson.) The custom of singing Litanies in procession was given up when the Prayer-book was made. What are the directions now for its use? The prayers of the Litany are for all kinds of persons, and all kinds of needs. Let the children find out those for the sovereign, for the Universal Church, for bishops, priests, and deacons, for all in "danger, necessity, and tribulation," for "all sick persons and young children," and so on. None are left out, none forgotten. We pray, too, in the Litany for both spiritual and earthly needs, as our Lord taught us in His pattern prayer.

VI. The Occasional Services.—We have seen how the Prayer-book provides for all our regular needs and for the great spiritual events in our lives—for our baptism, our confirmation, our regular partaking of the Holy Communion, and for daily prayer to God. There are other occasions, however, in our lives when we specially want to ask God's help and blessing. Ask the class to mention any services in the Prayer-book that we have not yet spoken of. When people are married they want to ask God's blessing; and because it is such a solemn event in their lives the Church directs that it shall take place in church, and provides a special service for the occasion. When people are ill they need special help from God. Sometimes they are too ill to pray for themselves, and then it is a great help and comfort for a clergyman to come and pray with and for them. So there is a special service for use in visiting the sick and in giving them the Holy Communion. There is a service also for the burial of our bodies, when our earthly lives are over. Besides all these, there are services for the ordination of the Church's ministers—the bishops, priests, and deacons. Ask where these are to be found and let the children turn to them.

We see, then, that the Prayer-book is a People's Book, because it is for everybody, for all times and occasions, and for every kind of need. It is a Book of Common Prayer in the common or "vulgar" tongue. When we use our Prayer-book we should remember those who,

little by little, through the centuries, have built it up, and who at last gave it to us in its present form.

ADDITIONAL HOME OR CLASS WORK

1. Show how the Book of Common Prayer is a People's Book.

2. What are the three great parts of our Common Prayer? Show how they are contained (1) in the services of Matins and Evensong; (2) in the service of Holy Communion?

Books Recommended for the Teacher's Use.—"A History of the Book of Common Prayer," by J. H. Maude; "A New History of the Book of Common Prayer," Proctor and Frere.

LESSON L

The Building of the Prayer-book

[*Note to the Teacher.*—The special object of this revision lesson is to bring out the steps by which our Book of Common Prayer has been built up, and the part taken in this work by the various persons whose lives have been the subjects of the preceding lessons. The lesson suggests the lines of revision, but the teacher must make it more or less full, according to the time at his or her disposal.]

Introduction.—We have been learning this year about some of the great and holy men and women who have helped to build up the Christian Church and our English Book of Common Prayer. We have seen how, at the very beginning, as soon as there was a little company of Christian people, these met together for common prayer; and as the Church grew, so there grew up certain forms and orders of worship. These came in time to be written down, and so *books* of prayer and worship came into use. Then, at last, our own Prayer-book was drawn up from these. The history of the Church has been the history of its worship and of our Prayer-book. Let us try and remember to-day the different ways in which those whom we have learnt about helped to build up the Prayer-book.

I. The Foundations of the Prayer-book.—Ask who was the Founder of the Church, and remind the class how we saw that our Lord Jesus Christ was really the Founder, too, of the Prayer-book, because without Him there would have been no Christian worship; because all our common prayer is offered in His Name and is built up upon His life, His words, and upon the prayer which

He gave us. Question as to what the Lord's Prayer teaches us about worship. (See Lesson II.) What great parts does this consist of? What parts of the Prayer-book were actually given us by our Lord, as being His very words? What hymns does it contain, composed about Him and at the time of His birth? Who composed them? What parts of the Prayer-book belong to Old Testament times? Question as to how the Apostles were builders of the Prayer-book. Remind the class of the services which we read of in the Acts of the Apostles, of the weekly "breaking of bread," and of the gatherings for worship of which St. Paul speaks. What were the chief parts of all these early Christian services? We see, then, that the foundations of our Prayer-book were laid in the days of Christ Himself and of the Apostles.

II. The Services of the Early Church.—Question as to what we know about the services of the Church in the days that followed the death of the Apostles. Ask the class to mention all the names they can remember of men who helped to build the Church in those times. Remind them that these were called "Fathers" of the Church. They helped also to build up its worship. When a house or church is going to be built, the first thing to be done is to collect the materials—the bricks or stones, &c. So the Fathers of the Church collected the materials of which our Prayer-book is built—the prayers, the hymns, the versicles, &c. We have seen that by degrees *forms* of service came to be used, so that people in different places and churches could feel that they were all praying to God together, at the same times and in the same way. This helped them to realise that they all belonged to one body, or Church.

(1) *The Eucharist.*—Ask which is the earliest Church service that we hear anything about. Remind the class again of Justin Martyr's description of the Eucharist. At first the service of the Eucharist was very simple. Then it became longer and was performed with more ceremony—with music and

chanting, &c. It was the special work of the Bishops to write prayers for the use of the Church, and to arrange the order and time of the services. Ask the children to give the names of some who were Bishops in those early times. All these helped no doubt to write and draw up the forms of worship used by the Church. What can the children remember about Athanasius? To what is his name given in our Prayer-book? Remind them that the creed of St. Athanasius was written some time after his death, in order to state clearly the faith which he defended. There is another Creed, however, in the Prayer-book which was partly his work. Which is this, and where does it occur? Remind them of the Council of Nicæa and the drawing up of the Nicene Creed. Ask what contribution was made to the Church services by Hilary and Ambrose. What was the great difference between their hymns and the earlier hymns of the Church? What custom did Ambrose introduce into the service? Which of the Canticles is thought to have been written or arranged by him? Remind the class of the legend that Ambrose and Augustine composed the Te Deum together on the occasion of Augustine's baptism. What special work did St. Jerome do for the Church? He, too, therefore, helped to build up its worship. The Lessons, Gospels, Epistles, and Psalms were all taken from his edition of the Bible. What was this called? Give the class the word "Liturgy." Write it upon the board, and tell them that this was the word given to the form of service used for the Eucharist. We use it now sometimes for the whole order of our Church services. Ask who was the great Bishop of Rome who took so much pains with the music of the Church. Tell the class that Gregory the Great spent much time in carefully re-arranging and ordering the Liturgy for the Church in Rome, and that it was his Liturgy that Augustine the missionary brought with him to England.

(2) *The Daily Services.*—Besides the great Sunday service and the baptismal service, what other services do we hear about in the early Church? Ask how the

custom of daily hours of prayer grew up. Remind the children of the habit of the early Christians to pray three times a day—at morning, noon, and night. Question briefly about the monks, their manner of life, their work and worship. Ask the name of the first Christian monk that we know about. Whom do they know of, besides, who founded monasteries? Who was it that made a new Rule of Life for monks and insisted that they should work as well as pray? St. Benedict also did a great deal towards arranging the order of the services to be held at the stated hours—the Psalms which should be said or sung at each, the readings from the Bible, and the prayers. A great many of the churches followed his arrangement. Remind the class of the work which the monks did in writing out the service-books. They, too, therefore, were builders of the Prayer-book.

[*Note to the Teacher.*—It is difficult in a revision lesson to keep strictly to headings. The preceding section has been subdivided under the heads, "The Eucharist" and "The Daily Services," as a certain guide and help to the teacher; but he will notice that some points are touched on under the former which did not belong to the Liturgy of the Eucharist, or Mass—*e.g.* the Athanasian Creed and the Te Deum. They are naturally spoken of in connection with the names of Athanasius and Ambrose, whose influence, as well as that of Jerome, is seen both in the Liturgy and the daily services. The class need not be troubled with these headings at all.]

III. The Church and its Services in England.—Ask who were the founders of the English Church. Point out that its foundations were laid by both Roman and Irish missionaries. Where did Aidan come from? Question very briefly about the missions of St. Patrick and St. Columba. Remind the class of the different customs in the Irish and the Roman Churches. Which did the English Church decide to follow? Ask a few questions as to what the children have learnt about the Church services in England, in Anglo-Saxon times. Who was the English Bishop who did so much to make the churches and the services more beautiful? Remind them of Dunstan as well as of Bishop Wilfred, and

speak of their care for the music of the Church. Point out that while people were very ignorant, and especially when the services were not in their own tongue, they were helped and taught a great deal by outward things—by beautiful music, by pictures, lights, incense, &c. All these things have meanings, and they help us now; but they were even more helpful when people could not join in the services or understand the words. Ask what services the people were expected to go to. Why was the Eucharist called the Mass? Question about the books that were used for the services. What were they like? Who used them? Were these the same in all the churches of England? Speak of the part taken by kings and queens in building up the Church—in giving money to build churches and cathedrals and land for monasteries, in making laws about Sunday and about the Church services, &c. King Alfred translated the Ten Commandments into English that the people might learn them, as well as the Lord's Prayer and the Creed. Speak of the number of cathedrals that were built after the Norman Conquest.

IV. The English Bible and the English Prayer-book.—Briefly revise the matter of the last two or three lessons. Who was it that first gave the people an English Bible? What sort of a Bible was it? How did Wiclif bring it within the reach of the people? Who translated the first English Testament that was printed? and whose was the first English printed Bible? Question about the Great Bible. How did the people come to have an English Prayer-book? Ask the children to show how it was both a new and an old book.

Our Prayer-book, then, has been the work of very many years and of many people, of some of the best and holiest of the Church's teachers and saints. We ought greatly to value and treasure it, and as we use it we can think of all the builders who by their various gifts and in their different ways have contributed to give us this beautiful Liturgy of prayer and praise—those "whose distant footsteps echo through the corridors of time."

ADDITIONAL HOME OR CLASS WORK

1. Show how the English Prayer-book of Edward VI.'s reign was both a new and an old book.

2. Show how our English "Book of Common Prayer" has its foundations in the time of Christ and the Apostles.

3. Trace the steps by which the Prayer-book has been built up.

4. Say what part was taken by the following men in building our Church worship and Prayer-book: Ambrose, Bishop of Milan, Gregory the Great, Wilfred of York, and Miles Coverdale.

SPECIAL LESSON FOR EASTER DAY

Introduction.—We are keeping to-day the great spring festival of our Church, Easter Day. Why do we call this season of the year "*Spring*"? What do we see everywhere now in the country, in gardens, fields, and hedges—in the towns too, in the gardens and parks? Trees, plants, &c., are all bursting into fresh leaf and flower. There are signs of new life on all sides. Nature was asleep through the winter; now it has waked up and everything has begun to grow. Spring, then, is a time of *life*, and it makes us feel glad to be alive. Ask the children if they ever think what were the beginnings of those great trees and beautiful flowers. What does an oak-tree spring from? Some of them may have watched in school the growth of a seedling oak from an acorn. In the spring-time we see many tiny seedlings underneath the trees. They have sprung from seeds which have dropped from the trees into the ground, and by and by, if they live, they too will become great trees. The oak-tree springs, then, from the small, insignificant acorn. Now, what is the great event which we are thinking of and rejoicing over to-day? What do we mean by the "Resurrection" of Our Lord Jesus Christ? His rising from the dead to a new and wonderful life. It is right, then, that Easter should be a spring festival, since it speaks to us of a *new life*.

I. The Risen Life of Jesus Christ.—What event did we commemorate on Christmas Day? We kept the birthday of Our Lord as a human being, "made in the likeness of men," subject to hunger and thirst, weariness and pain. Last Friday we thought of that solemn event when He became "obedient unto death, even the death of the cross." To-day we celebrate His rising from the

dead to a new and more perfect life. The disciples of Our Lord mourned because their Master was dead, and they thought they would not see Him again. But on Easter morning their sorrow was turned to joy by the discovery that He was alive. Question the class briefly concerning the events connected with Our Lord's Resurrection. Who was the first to see Him? Did Mary know Him at once? What were His words to her? (St. John xx. 11-17.) There was something different about the Lord now, and He might not be touched familiarly by His disciples as when He was amongst them before His death and Resurrection. Ask the children if they can remember any other incidents related in the Gospels which show that Jesus Christ was different from what He was before, while yet He was the same. Remind them of the story of the disciples going to Emmaus, and of Our Lord's appearance to those by the Sea of Galilee (St. John xxi. 1-13). It was only for a short time that the disciples saw the Lord with their bodily eyes after His Resurrection. What had He told them before that He was going to do? (St. John xvi. 17, 28.) He had risen to a new and perfect life, and was now going back to the Father. He had conquered death, because He made it the way to a new life, just as the acorn decays or dies to give birth to the new seedling. We are glad and rejoice to know that "Jesus lives"; that He is still near us and with us, though we cannot see Him, and that He loves us and lives for us.

II. The New Life to which Christians are Called.—As it was *for us* that Jesus died, so it was for us that He rose from the dead, and it is for us that He lives. The disciples were afraid that their Lord could not be the King and Saviour they had been looking for, since He had been crucified. But it was just because He died and rose again that He is the Saviour. He told His disciples that they ought to be glad that He was going to the Father, for He would then be able to do more for them than when He was with them on earth. He would send them His Holy Spirit, Who would not only be with them, but in them (St. John xiv. 17). "Because I live," He

said, "ye shall live also." Even now, as boys and girls, men and women, we need to die and to rise to a new life. To die is to put away or leave behind something that has been part of us, as the seedling oak leaves behind the husk of the acorn when it springs forth into life. What do we want to leave behind now? Find out the Easter anthem in your Prayer-books, and read the third verse of the second part, "Likewise reckon ye," &c. What does baptism signify? What did it picture in the old days of immersion? Let the teacher explain the symbolism—the dipping down under the water signifying the washing away and the dying of the old sinful nature; the coming up out of the water the rising "to newness of life" (see Rom. vi. 4). The newly baptized used to wear white robes for a week after their baptism as a sign of the new lives they were going to lead. Remind the children of St. Augustine, and what a different person he was before and after his conversion; first the sinner, then the saint. What made him able to become such a different man? He tells us that it was the work of the Holy Spirit, the Spirit of Christ. "Because I live, ye shall live also." Ask if the children can remember an instance in the New Testament of a still more startling conversion. What was it changed St. Paul so suddenly? It was the appearance to him of the risen Lord. "I am Jesus, Whom thou persecutest." Jesus Christ rose, then, and lives in order to make us able to live new and holy lives.

III. The Life after Death.—Because Jesus Christ rose from the dead to a new perfect life, we know that those who have His Holy Spirit in them now will also rise to a new life after death. Let the children find out the Nicene Creed and read the last words, "I look for the resurrection of the dead and the life of the world to come." We know hardly anything about that life; but Our Lord told His disciples one thing about it. Perhaps some of you can remember and repeat His words, "I go to prepare a place for you. And if I go to prepare a place for you," &c. (St. John xiv. 3). He said then that the "life of the world to come" was to be *with Him.*

St. John himself tells us that we may be quite sure of something else about it—that we shall then *be like Jesus Christ* (1 John iii. 2). So we believe that we shall go on after the death of our bodies to a new life, and shall at last become like Our Lord Jesus Christ and be with Him.

We are glad, therefore, to-day because Jesus Christ lives; because by the help of His Holy Spirit, which He gives us, we can begin now to live new lives, conquering sin and being made like Him; and because we know that we shall go on to a more perfect life after we die, if the Spirit of Jesus Christ is ruling in us now.

ADDITIONAL HOME OR CLASS WORK

1. Mention any incidents in the narratives of Our Lord's appearances to His disciples after His Resurrection which show that He was different from what He was before, and any which show that He was still the same.

2. Mention all the occasions you can remember on which Our Lord appeared to any of His disciples after His Resurrection.

3. Tell in your own words the story of Our Lord's appearance to the disciples who were going to Emmaus.

SPECIAL LESSON FOR WHITSUNDAY.

Introduction.—Let the teacher remind the children of the two great Festivals we have been keeping lately—Easter and Ascension Day—and ask why they are so joyous. We rejoice to know that our Lord Jesus Christ lives and reigns as our King and Saviour. But what did the disciples of Our Lord feel when He left them to go into Heaven? He told them they ought to be glad that He was going back to the Father (St. John xiv. 28); but they could not help feeling sad too. Perhaps some of us have had some one we care for—our father, or a brother or sister—go away to a distant country for a long time. We know how we miss the presence, the face, the voice of those we love, even though we know that they still think of us and love us, and we can have letters from them. So the disciples would miss their Lord, and would feel lost without having Him there to turn to constantly for help and guidance. They had, however, something to look forward to. The Lord had given them a promise before He left them. Some One was to come from Him to be with them. How gladly we should welcome one who came to us from a friend or relation far away, and who could tell us all about him! It would seem almost, as we sometimes say, like having a bit of himself.

I. The Promise of the Holy Spirit.—By what name did Our Lord speak of this friend Whom He promised to send the disciples? Can the children remember any of His words about Him? Let them turn to the Gospel for Ascension Day and read the opening words, and then let them find and read the promise of the Comforter as given in the Gospel for Whitsunday. Four times over Jesus speaks of Him by this name — the

"Comforter." Think what a cheering name this would be to the disciples. And he was to be with them always, "that He may abide with you for ever." But who was this Comforter to be? Tell the class to look for the answer to this question in the Gospel for to-day, "the Comforter which is the Holy Ghost." What do we say about the Holy Ghost in the Nicene Creed? Let the teacher quote the words if the class cannot remember them, "Who proceedeth from the Father and the Son." Our Lord said that the Comforter would come from the Father, and this meant from Himself too, for Jesus Christ was going to the Father, and He said, "I and the Father are one." So in having this new Comforter and Friend, the disciples would really have their Lord Himself with them still. To-day we celebrate the coming of this Comforter, and we are going to try to learn a little more about Him, for He is *our* Friend and Comforter as well as that of the first disciples.

II. The Coming of the Holy Spirit.—(1) *The Time of His Coming.*—How long did the disciples have to wait before the promise of the Lord came true? Help the children, by questions, to think this out for themselves. What Jewish Feast does Whitsunday correspond to? Why was this called "Pentecost"? Refer to the previous lesson on Church Festivals. Now how many days do we read that Our Lord was seen by His disciples before He ascended into Heaven? (Acts i. 3). For ten days, then, they waited—how eagerly and longingly we can imagine. Remind the class where and how they spent this time (Acts i. 4, 13, 14). At last the Day of Pentecost came. Jerusalem was crowded with Jews who had come from all parts of the Roman Empire to keep the feast—"devout men, out of every nation under Heaven"; not only those belonging to the Jewish nation who had settled abroad, but many others whom these had converted to their religion—*proselytes*, as they were called. Refer to the Epistle and ask the class to name some of the countries they came from.

(2) *The Manner of His Coming.*—The people would all be astir early on the morning of the feast-day, the

streets would be crowded, when there came a report that strange things were happening in a certain house of the city. Thither the people began to rush, and soon a multitude were gathered together in and around the house. What did they hear and see? Ask the children to tell what had happened that morning when the disciples were all together in the upper room, praying, no doubt, as usual. The disciples most likely hardly knew afterwards how to describe what they had then felt and experienced. They had heard a sound like a "rushing mighty wind," which had seemed to fill the room; they had seen what seemed to be tongues of flame alighting upon each of them. But these were only the outward signs of a mighty power which they felt within themselves, and which took possession of them. The Comforter they knew had come to them. It was the Holy Ghost with which they were filled. The outward signs and the wonderful fiery tongues were only for the moment; but the presence and power of the Holy Ghost, the Comforter, was with them for always. What was the result of His coming on that Day of Pentecost? (See Acts ii. 31.)

III. The Work of the Holy Spirit.—The promised Friend and Comforter had come. What had He come to do?

(1) *To give Life.*—Ask the class to repeat the words of the Nicene Creed, "I believe in the Holy Ghost, the Lord and Giver of Life." What other word do we generally use instead of "Ghost"? "Spirit" means "life." It is the same word as *breath*. While a person breathes we know he is alive. If he ceases to breathe, he is dead. We cannot live without regularly taking in air. As our bodies cannot live without air, so our souls cannot live without the Holy Spirit. Jesus Christ once said that every one must be born again—made a new being, that is, "of the Spirit" (St. John iii. 5). It is the Holy Spirit that makes us want to know and love the Father, and to become like Jesus Christ. He gives us faith and brings into us the mind and spirit of Christ.

(2) *To Give Power.*—Remind the children how the Holy Spirit came with the outward signs of wind. Quote

the words. What does wind suggest to us? The children will all know what it is to struggle against a high wind and sometimes hardly to be able to keep their feet. Though we cannot see it, we feel its power, and we see the effects of it—trees blown down, &c. Wind is a mighty force. So is the Holy Spirit. His name, "the Comforter," means the giver of strength. How was His power shown on the Day of Pentecost? He made the first disciples of Jesus Christ strong to work for Him and to suffer for His sake, and He makes all the followers of Christ now strong to be His faithful soldiers and servants. He makes us not only want to be good, but gives us the power to become good.

(3) *To give Knowledge.*—What were the tongues of flame a sign of? Flames, whether of fire or candle, give not only heat but light. Knowledge is often spoken of as light. Every fresh fact that we learn clears away a little bit of darkness from our minds. When we begin to understand something that has puzzled us, we often exclaim, "I *see* now." Now, Our Lord told the disciples that the Comforter should teach them all things, and guide them into all truth (St. John xiv. 26; xvi. 13). He would teach them especially about the Lord Jesus Christ Himself, and would help them to understand all the words that He had spoken to them; and this is what He does still. The Holy Spirit, then, is our Life-giver, our Comforter, and our Teacher.

IV. The Fruits of the Spirit.—The Holy Spirit does not come to people now with miraculous outward signs, as on the Day of Pentecost. But His presence is made known outwardly in another way. Can the children suggest what this is? Remind them of Our Lord's words "By their fruits ye shall know them." We judge of people's character by their words and deeds. So there are certain marks by which we may know whether people are taught and led by the Holy Spirit. Perhaps some of the class can remember what St. Paul says that these are: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. v. 22, 23).

ADDITIONAL HOME OR CLASS WORK

1. Explain the meaning of the name "Pentecost." Why was Jerusalem so full of people on the Day of Pentecost?

2. What ideas are suggested to us by the outward signs of the "rushing mighty wind" and the "tongues like as of fire"?

3. Find and write out the names by which Our Lord describes the "Comforter," and the promises which He gives concerning Him. (These are to be found in St. John, chapters xiv., xv., and xvi.)

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